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HISTORICAL SKETCH OF AIREDALE COLLEGE,

WITH

BRIEF NOTICES OF THE NORTHERN DISSENTING ACADEMIES.

IN our Number of July, we inserted, amongst "The Transactions of the Congregational Dissenters," (p. 445,) an account of the interesting ceremony of laying the foundation of a new Independent College at Bradford, Yorkshire, when the Rev. Richard Winter Hamilton, of Leeds, delivered an eloquent address.

Having been requested to publish an engraved view of the new edifice, we avail ourselves of the latter part of Mr. Hamilton's beautiful oration, as it forms an historical article peculiarly adapted to accompany the print, and we doubt not but many of our readers will be induced, by the perusal of the following pages, to purchase the pamphlet from which they are extracted.*

After an animated exordium Mr. Hamilton proceeds with the following remarks:

The care which we now evince for an educated ministry is founded upon enlarged reasons in favour of education in general, and its necessity to render the ministry efficient in particular.

The greatest men who ever lived in the heathen world were public teachers. In recalling their names and exploring their schools it is impossible to deny the effects of their instruction. But while they restrained some overflowings of crime, while they exhibited some masterpieces of ingenuity,—while they embellished their own communities and dignified themselves,—what absolute amount of human good did they secure? Into what fixed product of happiness have the stern reasonings of Socrates, the golden dreams of Plato settled? The Grove, the Lyceum, the Portico are passed away, but what benefit could accrue from their restoration? "The world by wisdom knew not God."

* This able pamphlet has just issued from the press, entitled, "An Address delivered to the Constituents of Airedale College, on the public laying of the Foundation-stone of their new Institution at Undercliffe, near Bradford, June 20th, 1831, by Richard Winter Hamilton, Minister of Albion Chapel, Leeds." 8vo. pp. 36. 1s. Sherwood, Gilbert, and Co. Paternoster Row.

It does not appear that the Pagan priesthood ever partook of this common tuition. But they had their colleges in which they studied their divination and mythology, and were initiated into the mysteries. Numa Pompilius was incessant in maintaining the Vestal and Augur-foundations,—the Flamines of the principal altars were men of the deepest learning,—and the Greeks attached similar establishments to their greater temples, especially those of Ceres in Eleusis, and Minerva in Athens.

A particular education was enforced on the prophets of revealed religion. It is remarkable that though inspiration did so much for them, regular courses of study and discipline were adjudged to be indispensable. These schools of the prophets were well known, the two principal were at Naioth and Bethel,—their students were called the sons of the prophets,—and in the catalogue of their presidents and preceptors occur the names of Samuel and Elijah. A solitary exception is to be found, to prove the rule, “in the herdsman of Tekoa,”—and the disclaimer proceeds from Amos himself,—“I was no prophet, neither was I a prophet’s son,” neither formally ordained nor academically prepared, to translate it into modern language, for the prophetic office. So in recent times, indebted to any similar institutions have extraordinary men appeared,—a Warburton, that Titan of intellect,—a Baxter, that seraph of religion.

The number of disciples chosen by our Lord, and not inaptly denominated by a modern orator, the college of fishermen, were placed under circumstances of ministerial initiation awfully appropriate.—They learnt the gospel from the Word when made flesh and dwelling among us! He bore with the

slowness of their heart. He opened to them the scripture. He never lost sight of their future embassy in all his lessons and all his expostulations. He taught them as one having authority, and they took the place of learners when they assumed the name of disciples. Risen, forty days he lingers with them to speak of the things pertaining to the kingdom of God. Theirs was an infallible theology,—but other qualifications were needed,—qualifications more accidental,—varied address—verbal idiom,—and Pentecost saw them complete their education and pass their examination well. The visitors of their college were from every nation under heaven,—and not only was the singular proficiency of their expertness thus universally allowed, but an approval the most decisive was given to the first sermon preached by one of them, after their full designation to their work, in the conversion of three thousand souls.

The addition of Paul to their number involves the same principle in the inverse use of it. The fishermen of Galilee required other aid to make known the doctrine of Christ: the youth of Tarsus required to learn that doctrine. The scholastic and popular rhetoric of the age, general erudition and letters, minute acquaintance with Rabbinical and Biblical criticism, he largely possessed; so far as Gamaliel, his first tutor, could instruct him he had “profited above many his equals in his own nation.” But more sacred furniture and preparation were demanded to form the Christian minister. He, therefore, retired into Arabia, where devoted to study and contemplation, “to the word of God and prayer,”—he was blessed with an abundance of revelations, and concluded his pupillage by a rap-

ture into the third heaven, and a vision of its unutterable grandeurs!

The academic principle of the heathen world was not the one required,—a school upon that model was rather to be deprecated. It is rather difficult to convey a just notion of that species of institute. In these precincts all were obliged to employ rigid forms and categories, and whatever passed through them lost its native character. They were the retreats of ingenious and curious speculatists, but the influence of their theories was almost unlimited. The attachment of the pupils to the sage was most blinded and obsequious, while the formula of wisdom was far more esteemed than the wisdom itself. The different teachers and scholars composed so many sects: not always forbearing towards each other, but uniting in disdain and scorn of the multitude. But such, alas, was early attempted: not a school to prepare and “send forth labourers into the harvest,” to consecrate “the company of the preachers,”—but one of dogmas, subtleties, and allegories, “knowing nothing but doting about questions, and strifes of words.” This arose in Alexandria,—was governed successively by Pantænus, Clemens, and Origen,—and to its fancies and figments we may trace many of the corruptions of Christianity. A mystical peculiarity was given to the simple constitution of the gospel,—a strange cast of thought and terminology was introduced,—and whatever is visionary in modern statement and opinion may find there its prototype and womb. The motive was doubtless good which led to this establishment. The earlier Christians had been denounced as illiterate. This magnificent city had long been celebrated for its Pagan school and its noble library; in it

consequently a stand might be made by “the wise who were called.” It was a dangerous policy,—and happy would it have been, if the writings of that community had perished in the flames which destroyed the mighty collections of the Ptolemies.

The wisest and the purest men in the early ages of the Christian church added their sanction to the necessity of union between religion and learning in the minister; and were more judicious in asserting and applying it. Thus Ambrose, Chrysostom, Gregory, not only encouraged the seats of general knowledge, but devoted much of their time to the culture and qualifying of many whom they designed for the holy office, and whom they either received into their houses or taught in their sanctuaries. Doubtless the twilight of the papal night was now falling on the earth,—yet monachism allowed a leisure, and the monastery presented a seclusion, in which all was not indolent or useless. Alcuin of York appeared at a suitable time to check and shame the now deepening ignorance of the clergy,—and Bede and Alfred, in their different departments, both leaving their age behind them, yet achieved important revolutions. Nor should we overlook the colleges of Lindisfarne and Iona.

The value of this principle was asserted by those “noble twins of learning,” on the Isis and the Cam. These venerable universities yielded to none other in their libraries, their chairs, their halls, their general apparatus, throughout the world. The best men under the Catholic regimen did their utmost to make them great and useful,—and when the Reformation entered and claimed them, it called to them the most learned masters of Christendom,—that a well-trained generation might

hold and vindicate the religion of light and conviction. "We lose our faith," said the Cranmers and Bucers, "when we lose our learning."

The Puritans, instead of discountenancing this principle, were its most worthy exemplifications. They were of a gigantic mould of mind and knowledge. Not objecting to religious establishments in general, and only wishing the greater purity of their own, they were educated at Oxford and Cambridge, and thither sent their sons, and recommended those who sought their advice.

But long before the era we now suppose, a branch of the Puritans had existed, disavowing connection with the every establishment that rose and fell; maintaining that civil government had nothing to do with a Christian church, for it is *voluntary*,—could not controul it, for it is *self-determined*,—could not *systematize* or *impose officers* upon it, for it depends upon its own *electoral* discretion,—could not *support* it without destroying its character, for it is *independent*. These were our ancestors,—older than the present Church of England,—the children of Wickliff rather than of Luther, and not fearing to think differently from both. These churches were numerous in the southern counties, and were scarcely either of later or smaller growth even in these northern parts. Mary might almost be deemed the Bellona of the Church, but though some of our ministers, deacons, and members were consumed in her cruel fires, Elizabeth was our most cruel oppressor. She glutted the prisons with those whose worship she disturbed, and whose property she confiscated: left hundreds to perish in these cells of famine: and only substituted the more merciful despatch of the gibbet for the wasting

torment of the stake. The blood of Thacker, and Copping, and Greenwood, and Barrow, and Udal, and Penry still crieth from the ground. How masculine the appeal of those whose faith we follow, and in the heroic end of whose conversation we exult! "We crave for all of us but the liberty either to die openly or to live openly in the land of our nativity: if we deserve death, it becometh the majesty of justice not to see us closely murdered, yea, starved to death with hunger and cold, and stifled in loathsome dungeons,—if we be guiltless, we crave but the benefit of our innocence that we may have peace to serve our God and our prince, in the place of "the sepulchre of our Fathers." No name in our history is worthy of more honourable mention than that of the Primate Grindal,—doubtless our foe, but moderate, forbearing, and averse to the haughty spirit and over-stretched prerogative of his Royal Mistress; while Whitgift who succeeded him is transparent through even the veil of Strype in all the deformity of tempers most treacherous and sanguinary.

James but mocked us, and many of the Puritans, beside the Independent Section of them, avowed their separation from the hierarchy. The Brownists did not in every particular agree with the modern Independents, but whatever was the faulty violence of their leader, they seemed to have formed a happy counterpoise to the Presbyterian bias which had been brought by the refugees when they returned from their exile in Frankfort and Geneva. They formed a *large body*, as Sir Walter Raleigh estimated them at four and twenty thousand, and an *exemplary community* with whom we need not be reluctant to coalesce.

At length oppression became intolerable, and in 1607 a colony of Yorkshiremen, after painful reverses during the voyage,—decided separatists—proceeded to Holland. Robinson, and to none does our denomination owe a larger sum of gratitude and admiration,—one of those pastors who as the churches could not openly meet, superintended their domestic meetings,—himself followed with many members of his flock: first to Amsterdam and then to Leyden. To show that this people was not very ill-informed, it may be only proper to state that they had already, before this new influx, elected Ainsworth, the great Hebraist, for their pastor.

I hope to show that all this is not digression, but nearly related to the proofs that academical instruction was always encouraged among us. There was no reason why these emigrants should not rest contented among the Dutch. They were not only protected but honoured, and even caressed. Large places of worship were devoted to them, and nothing was likely to harass them but the narrowness of their sphere of labour. America presented itself to their thoughts. Only was *there* the forest and the marsh to receive them. But there might arise the field of usefulness which the United Provinces precluded. They might cover that distant land with holy populations, and make it smile with the sanctuaries of religion. The pilgrim fathers went forth,—their trials and their triumphs alike are known. Education was the first business of their settlement, and no territory of earth bears so many seminaries of piety and learning. Harvard College was commenced in 1630, and its library received large accessions from England afterwards, Archbishop

Usher, and the Rev. Theophilus Gale, an Independent minister in London, were among the contributors,—the latter bequeathed to it all his books.

The supply of learned men to fill our pulpits had, until now, been adequate, for they were commonly, if not invariably, alumni of the universities. But the Second Charles hastened on the measures which the First had prepared. During the Protectorate, the Independents were eligible to the legal seats of learning; they availed themselves of them. Cromwell founded a third university at Durham, and ministerial education was cheaply obtained and widely diffused. But when the Act of Uniformity was passed,—when the ejected ministers came as was most natural among us, and notwithstanding some partiality toward a *deserted*, and some jealousy of an *adopted*, cause, declared themselves of our long erst unblenching profession—then the question arose, how shall a succession of educated ministers be secured? No *system* for a time was adopted, but the exigency of the case was felt and created different expedients.

The county of York and the district of Craven had the honour of witnessing the first Dissenting Academy in the year 1665. The traveller will find in the neighbourhood of Giggleswick, a village known by the name of Rathmill. Richard Frankland had been called from his station in Bishop Auckland by Cromwell to preside over the university which he established in the neighbouring episcopal city. The Restoration of course destroying an Institution which was supported by the sequestered funds of that See, this learned and pious man went to live upon a small estate he possessed in the rural seclusion already indicated. The

Academy was obliged to be transferred to different sites on account of those troublous times, but reverted to his property on which he died in 1698. These dates give, as the course of his professorship, thirty-three years. Three hundred students are said to have received his instructions. Thomas Whitaker, of Call Lane, Leeds, was of the number. The Rev. Timothy Jollie, who had been one of his pupils, succeeded him and carried on the Academy at Attercliffe; he having been ordained a pastor in the adjoining town of Sheffield in 1681. No character could stand more unblemished than his. Sixteen years comprised his professorship, as he died in 1714. Drs. Grosvenor and Samuel Wright,—Thomas Bradbury (it would have been worth a life to educate such a man), Bowes, Chancellor of Ireland, Nicholas Sanderson, the blind mathematician who held the Lucasian chair at Cambridge, were among some of his pupils and show the credit in which his system of instruction was held. Oliver Heywood says of him in his Diary: "He has at this time twenty-six scholars." A Rev. John Wadsworth was the successor, of whom scarcely a trace has been preserved. It is presumed that then the Academy was put under the direction of Dr. Caleb Rotherham, who resided at Kendal in Westmoreland, and who had great but proper influence among the Dissenters in the northern part of our island. He died in 1752.

It is neither in my power nor intention to present a chart of our Academical statistics. It may just be proper to say that many ministers of our order adopted similar plans. In the metropolis and the adjacent villages there were several institutions for "the perfecting of holy persons for the work of the

ministry." Newington Green was the spot selected for two cotemporary but not rival schools. The *first* was under the superintendence of Charles Morton, who must have commenced his labours very speedily after Frankland. To him succeeded Lobb, the opponent of Williams the founder of the Red Cross Street Library in the Substitutionary controversy; and after him came Wickens and Glascock, —both eminent scholars and sound divines. The *second* was entrusted to Gale who has been afore mentioned, and whose high qualifications can need none other monument than his great work, "the Court of the Gentiles." He was succeeded by Thomas Rowe, the tutor, a proud distinction, of Isaac Watts! The dates of these appointments were 1678 and 1706.—At Islington was there also an Academy, over which the celebrated Doolittle presided, assisted by Vincent, whose holy heroism amidst the plague of London no description can honour. This was soon after dispersed, but not destroyed. In the opposite outskirts it found a temporary security. Matthew Henry was one of the students, and Chandler in speaking of him says at that time there "were near thirty pupils." When these were scattered about Clapham and Battersea, young Henry returned to Broad Oak. Its existence reached from 1672 to 1708. In Islington too Ralph Button educated young men for the ministry: he died 1680. Beside these there was one at Highgate directed by John Kerr, and another at Pinner by Thomas Goodwin. In the city, Edward Veale was preeminently talented and successful. Other Academies were formed whose Principals and Tutors will declare their claims.—Spademan, Lorimer, Oldfield: — Chauncy,

Ridgley, Eames, whose labours are perpetuated in the present college of Homerton: Abraham Taylor, Hubbard and Zephaniah Marryat. During these times the Provincial institutions were as relatively numerous: but we can attempt nothing more than their enumeration.

In *Shropshire*, Sheriff-hales, John Woodhouse who afterwards removed to St. Helen's in London: Bridgnorth, Fleming: Shrewsbury, Tallents, Owen, Benyon, all first-rate men. In *Devonshire*, Tiverton, Moor: Colyton, Short and Matthew Towgood: Exeter, Hallet: St. Mary's Ottery, Lavington: Dartmouth, Flavel. In *Warwickshire*, Bedworth, Julius Saunders and Kirkpatrick: Alcester, Porter: Stratford, Alexander: Coventry, Drs. Bryan and Grew, Shewell and the Joshua Oldfield to whom we have formerly referred. In *Suffolk*, Wickambrook, Samuel Cradock. In *Oxfordshire*, Nettlebed, Thomas Cole. In *Somersetshire*, Bridgwater, John Moore: Taunton, Warren and James. In *Essex*, Saffron-Walden, John Payne. In *Berkshire*, Hungerford, Benjamin Robinson. In *Lancashire*, Warrington, Charles Owen: Manchester, Newcome, Chorlton, Coningham. In *Leicestershire*, at Kibworth, Hinckley, and Market Harboro' the college existed under John Jennings, which was subsequently removed with Dr. Doddridge to Northampton. In *Northamptonshire*, Sulby, an Institution flourished under John Shuttleworth until the era of the Revolution. In *Derbyshire*, Finedon, Benjamin Robinson who removed hence as already stated to Hungerford, but was succeeded by Hill and Latham. In *Gloucestershire*, an Academy flourished under the celebrated Jones, at different times being settled in its city and

in Tewkesbury. Secker, the Primate, Butler, the author of "the Analogy," studied here; but we have no mitres, so they looked another way, and walked no more with us. In the "History of the Dissenters," vol. ii. p. 84, there is a curious account of the system of studies pursued in this place by the embryo Arch-prelate of Canterbury.

The Calvinistic Methodists began their Institution, which now exists at Cheshunt, at Trevecka, in 1768.—And a similar project was agitated in the Wesleyan Conference of 1744 and 1745, and was only delayed until they could find a tutor. Surely by this time the discovery might have been successful.

I should suppose the Independent Colleges are at present, *twelve*; the Baptist, *five*; while the Institution at Newport Pagnel, the result of liberal Episcopalianism in Newton, Cowper, and Thornton maintains its neutrality upon this question. Homerton, indeed, is not rigidly exclusive. Such a detail must be tedious: but it will prove that the neglect of academical instruction is not chargeable upon us.

The withdrawalment, (to return to our own locality,) of these advantages from us began to be severely felt. Vacancies were ill-supplied, a general coldness began to creep over our churches, error insinuated itself into our pulpits, and a fatal torpor hung heavy upon our dearest interests. Something must be done, and experience had proved that nothing would be so available as the revival of the former plan.

But three vices had corroded into the original system. The society of the college was diversified,—the lot was not cast for all to enter the ministry, here were the phy-

sicians and juriconsults of future years. Their parents sent them to these institutions as succedanea for places in which their consciences would be forced. But there was a second evil, consequent upon the former one: where character was so promiscuous and profession so indeterminate, personal religion could not be made with sufficient distinctness the test of admission. And a third incongruity always menaced it,—the Academy was very generally private,—the terms were negotiated between the parties teaching and taught,—churches had no controul,—and what is the life of our modern colleges,—their security from defection,—their safeguard against admixture,—was wanting then, a *religious constituency!*

In 1756, it was resolved to support an Academy at Heckmond-wike exclusively for an evangelical ministry. The Rev. James Scott was elected its Principal. He died 1783. The Orthodox Dissenters of the West Riding must ever revere him with filial emotions. The men he formed and inspirited were the Fathers of that great work whose memorials stand thick around us. William Fuller, Esq. of London, had been a generous patron of the Institution. The Rev. Samuel Walker received the students at Northowram,—once the honored residence and pastoral sphere of the admirable Heywood, who had the fidelity of the confessor, and the constancy of the martyr,—“whose praise is in all our churches.” If the office of this successor was not very satisfactorily discharged, many of his students did only greater honour to themselves.

Here the renewed thread of our academic history again breaks. I am persuaded that though two societies arose out of it, to neither

does the actual succession belong. Dr. Edward Williams was invited to take charge of the church at Rotherham, and the liberality of the Walker family fixed one Institution within that township. But the Rev. W. Vint having been requested to undertake the superintendence during the arrangements necessary for commencing the Institution,—it was quickly felt that it was too far removed to be of all that service to this populous region which its proximity must secure; and as quickly allowed that he who had consented to the temporary assistance of the now-forming Institution, was very competent to guide permanently another which was daily experienced to be most essential. Edward Hanson, Esq. of London, but a native of this county, handsomely endowed it,—the churches around it poured in their aid,—but not until many a sacrifice was made by the Tutor which the public should not have permitted. His presence forbids that eulogy which is only just. How he has economized his time, how exhausted his frame, how disdained his interest, for us, let a service of thirty-three years proclaim,—let his grey hair and his bending form attest! Of his varied talents and accomplishments there never was a doubt, unless that one be felt which Xenophon informs us Antipho alleged against Socrates, that his knowledge could not be very valuable when he was so disinterested in imparting it. Here may he find a pleasant shelter from the storm of calamity and age, find health in this air, exhilaration in this scenery, repose in this quiet,—and be happier by that law which governs a benevolent mind, be happier than ever before, by seeing the increase of happiness to others!

By the munificence of a Lady

whose name I need not specify, whose bounty I cannot trust myself to applaud,—who has pleasure, though agitating and pensive, in recalling a pious sister's wishes and in blending them with those long cherished by herself,—our College is now for the first time to command a local habitation, and a durable home. Here will be her voucher, often as she turns her eye towards this chastely elegant structure, that she has not lived in vain,—pleasant, long as life shall last, shall be the remembrance that she has extended the convenience and usefulness of an invaluable Institution,—nor need the modesty of the woman, nor the humility of the Christian, shrink from the thought that she shall leave a monument,—not one of idle pomp and fulsome adulation,—but of life, intelligence, and zeal behind her, when she goes to them with whom she co-operates in mysterious fellowship, and sympathizes in grateful pleasure while she this day fulfils their intention and perfects her own. “Blessed be she of the Lord who hath not left off her kindness to the living and the dead.”

If any thing could damp our satisfaction, it would be, were a suspicion capable of existing, much more of being entertained, that our colonization here is an act, or originates in a feeling, of hostility to our Antipædo-baptist brethren. In the princely benefactions their College has received we most heartily rejoice, for its excellent tutors we feel the most unequivocal regard, for the frequent aids rendered by its students we are most grateful—and we cannot but hope that the very satisfactory feeling which now obtains between two academies, strictly coincident in every opinion and practice but one, and that if not the least important none will maintain to be the most,—that this

feeling, so satisfactory when more distant, will never suffer any diminution by a closer contact.

A jealousy on the part of the Established Community resists our share of those advantages which its long founded colleges present. If unable to meet its privileged sons in the arena of classical and mathematical contest, it is rather hard to be taunted on a deficiency arising not, we trust, from original inferiority, but circumstantial inequality. It is as if the lamp of knowledge were to be confined to light up a single and exclusive altar. Does Dublin in receiving to her degrees those who reject her articles injure the Establishment whose solitary university she stands? Do Edinburgh and Glasgow promote the ranks of dissent in throwing open their halls and classes to all who will attend them, without test or oath? Is this monopoly intended to weaken our resources and blunt our weapons? to render us more inapt assailants? to make us weaker foes? Could communicated light injure when reflected back on its source? Could the armour which truth had forged and fitted on us injure its potent might? Such noble incorporations as Granta and Rhedycina could venture nothing by generosity and candour; and it is unworthy of them from their massive gates to parley with every candidate for the watch-word, and to buckster with him for the price, of that admission which ought to be liberal as knowledge and gracious as religion.

These, however, are not repinings. We are convinced that the British Universities are quite unfitted to conduct the education of our ministry. Their pre-eminence of many advantages we at once concede. We have nothing approaching them as to kind or degree in our Institutions. But we

will have the science of theology and the art of preaching. It would be to mock our clerical brethren to speak of their divinity or their preaching otherwise than as most undigested and superficial. Indeed mind and information seem little wanted in the routine of duties whose ritual prescribes each word, and whose rubric ordains each posture; in which all that is to be said or sung, the very method of an announcement, the very spreading forth of a hand,—is literally provided and must be slavishly pursued. This is the fault of their system. They are as much behind us as ministers as we are behind them as scholars. But the ministry should be our *common* work,—and though gladly we would add their ornament to our substance, yet we would not exchange our substance for their ornament. This may seem boastful, but humility is the attendant of truth, and is not more opposed to arrogant censure than voluntary self-depreciation. Nor has Dissenting assistance been altogether wanting in those sacred bowers: we have written lectures for them,—the noblest of their noblest course,—and still teach them Logic.

Our academical system is not what we think it ought to be. We are not unheedful of its defects, and we will urge forward its improvements. But its great outlines are good, especially its pre-requisite. We can welcome none to the ministry who have not given proof of their *conversion* to God. Here we differ from even the more pious of the two Universities in this land. The Christian Observer (for 1809), in reviewing a sermon of the excellent Charles Simeon, says, "It is to us no immaterial testimony to the growing piety of the age, that in the bosom of a distinguished University there is found even a

single preacher, and *many* admirers of such sound and wholesome divinity as these pages contain." Sad, O Cambridge, is thy case if this be true! and harder still thy fate if it be false! As this syntax thou couldst never teach, so this imputation mayst thou never have deserved!—We allow that there is in our usage all the inconvenience which spiritual principle invariably meets with in collision with the antagonist principle of worldly conformity. Many of our students, having devoted themselves since boyhood to secular business, are impressed with the importance of religion; and their pastors and churches pronounce upon their eligibility for the ministry. The lessons of the school are not in common very long retained,—mental application has been diverted,—the rust not only indicates past sloth but impedes present movement,—and that state which Aulus Gellius calls *ἄφραδία*, or late and tardy education is not seldom betrayed. But these often overtake them whom they could not out-speed, and with their more recent start arrive at the goal alone. Our first determination is to adhere to the principles of all church-order and all ministerial aptitude; our second, to work with these principles as advantageously as they will allow, persuaded that any contrariety in them is not to proper fitness but merely to the expediency of idle fashion and sin-disordered society.

We would not blink our sentiments, though we do not think it necessary to declare them. We are sometimes charged with a want of perpetuity in our system and coherence in our history. But who utter these words? Sects that are not "fifty years old,"—let it be known that our churches reach back beyond the times of Luther,

Melancthon, and Zuinglius,—that Smithfield drank some of our most precious and holy blood! If this be the retrospect of history we ask where are the symptoms of our present declension? We desire not to "number the people;" we do not esteem numerical increase as any guarantee of purity and truth: and yet this neighbourhood would confirm that in thirty years we have nearly trebled ourselves. "I speak as concerning reproach, as though we had been *weak*. Howbeit, whereinsoever any is bold (I speak foolishly) I am bold also."

But if men do require a repetition of our oft-repeated Confession—we hold Catholic Christianity: the Three Subsistencies in the Invisible Godhead,—the assumption of human nature by the Second Person, his death in this nature to make an atonement, the reality of that mortal death receiving all the efficacy of that divine conserviency;—the Influence of the Holy Spirit in separating the objects of divine favour and succeeding the means of moral appointment;—the *condition* of man as a liability to endless punishment, and his *disposition* as an estrangement from all taste for good and all power of self-recovery; the efflux of all spiritual light and holy principle from that Grace which regards nothing but the misery of the sinner, and which will perfect all its results in him; the authoritative commission binding on the ministers of the gospel to preach it the most promiscuously and unreservedly, justified as that commission is by the Universal Sacrifice of Christ, while Certain Redemption is, and only can be secured by the efficiency of an "exceeding greatness of divine power," on the heart; the ground of justification in the whole merit of Christ's mediation, especially of his blood; and the renovation of our nature by the Holy Ghost;

the right of every Christian church to elect its officers and the duty to preserve its fellowship pure; the special church ordinance of the Lord's Supper,—and the title to Christian Baptism of those children who are dedicated in this rite by professing parents. From these rudiments of speculative and practical theology we have never diverged. These have been our solace and our song when persecution raged, these have been our stay and anchor in the more dangerous period of the calm. They were the watch-towers by night, and the landmarks by day. They kept our forefathers serene when all around them frowned, and can only keep us spiritually-minded, now that all around us smile. They made their dungeon sweet, and only can make our palace safe. They quenched the violence of their fire, and can only check the lethargy of our down.

There are those who never belonged to us, with the exception of an apostate here and there, that have been confounded with us. They have despoiled our few treasures and have usurped our simple sanctuaries. We abjure all religious intercommunity with them, however estimable in the relations of life and the ranks of society, who renounce Jesus as their God and the Atonement as their hope. We cannot come into *their secret*, why have they encroached on *our property*? Was there no vent for their exuberant candor but such forcible regards and violent friendships? Could no restraint withstand the warmth of their feelings? Must the right hand of fellowship be one of felony, and their embrace of rapture be one of rapine? Did they not remember that those overpowering attachments were nothing new from the times of Zebah and Zalmunna, who said, "Let us take to ourselves the houses of God in possession?"

What then is our *fault*? Our brethren of the Episcopalian church will not charge upon us any turning aside from "the faith once delivered to the saints." Such defection they *know* cannot be imputed to us. The censure will fall upon our objection to all alliance and incorporation between the religion of Christ and a worldly commonwealth or state. But still may we ask, did our Lord encourage the idea? did his church seek it? Is it good in *theory*, or does the *practice* authorize it? Ah, He who was tempted with the kingdoms of the earth and the glory of them knew that Satan presented the lure. But his church was caught by the splendid snare he had detected and refused. Was that true Christianity which the Saviour inculcated? Was that true Christianity which Peter, John, and Paul disseminated? Was that the true Christianity which Polycarp and Ignatius attested by martyrdom? It was not a legislative religion, not an established church, one jot more than the religion we profess, than the churches into which we are distributed! For three centuries there was no such thing, and instead of innovating ourselves, with others is the temerity of the innovation. From the moment that Constantine, who in right of his imperial purple was the Maximus Pontifex of the Roman idolatry, arrogated the same power over the followers of Him "whose kingdom is not of this world," each heresy strengthened in spite of his rod, and each division widened in defiance of his decree. The garment was new, was woven in heaven, was so pure that "no fuller upon earth could whiten it," but the piece put to it was old and tattered as the pagan superstition itself. Then the Letters were formed which quickly spelt the names of Blasphemy, the Street of the great

city which is Babylon was laid open, and from the Sea were beheld uprearing themselves, head after head, horn after horn of that Mystic Beast to whom the Dragon of Heathenism "gave his power and his seat and great authority."

To my dear younger brethren, I do not think this a suitable place or time to address myself. Wherever your Alma Mater may rear her abode, forget not a filial feeling toward her, nor the grateful recollection of her benignity. She kindly nursed you,—repay her with your reverence and love. "I am weary," said Cornelia, addressing her sons, "of being called the daughter of Scipio: do something to make me named the mother of the Gracchi." Let the fame of your mother in like manner rest on the glory of her sons,—that when she, as was that Roman matron, is requested to show her jewels,—she as readily and triumphantly may exhibit you, nor desire other gems than such an honoured offspring!

When the revolutions of time shall unloose the solid stone which is now firmly lodged and sacredly deposited—affecting thought! not one drop of the blood which now courses through our veins, not one particle of all the animated and organized frames around us, shall be found, or could be identified. But our spirits shall be as conscious as they now are! Every thing, though spiritual, shall be as real! Far removed, we shall be living, thinking, feeling, still! Who of us will then meet, who sever? Will one have perished? Who of us will it be? Let each reflect, and pray,—until he knows it cannot prove himself!

"THE LORD BLESS THEE,
THOU HABITATION OF JUSTICE
AND MOUNTAIN OF HOLINESS!
O HOUSE OF AARON, TRUST
IN THE LORD: HE IS THEIR
HELP AND THEIR SHIELD!"

A PRAYER MEETING AS IT OUGHT TO BE.

It was on a lovely summer evening in the month of June last, that our intelligent traveller C. K. quitted the hotel in the town of Y——, where he had just taken a little refreshment after his journey, intending to proceed to the house of a merchant to whom he had a letter of introduction from their mutual friend Dr. * * *, of Boston. The news of the day, relative to the sanguinary conflict between the Poles and Russians, and to the progressive devastations of pestilence in several quarters of the globe, the rumour of which latter caused alarm to extend from foreign shores, even to the peaceful and happy borders of Britain, had met the eye of the stranger in the columns of a daily paper, and produced in his mind, as he passed along the streets, a train of solemn, and in regard to himself, grateful reflections, "What a 'sad variety of pain,'" said he to himself, adopting the language of one of our poets, "has sin occasioned, and how little impression does daily and hourly exemption from numerous forms of ill produce upon the hearts of favoured individuals like myself! If transported in imagination, to the field of battle, I glance at the horrors of rapine, carnage, and blood; if to the crowded hospital, and there behold the wounded, pallid, and groaning sufferers extended on couches, litters, or the still meaner accommodation of a bed of straw, far from the reach of those domestic sympathies and attentions which could soothe their spirits and mitigate their pangs—if to the scenes of dire contagion, where disease cuts off the desire of the eyes with a stroke, and spreads a paralyzing stillness, like that of universal death, over the face of a

once busy and vivacious population, what 'terrible things in righteousness' present themselves to my view, and what claims do such awful realities make upon the sensibilities and prayers of every Christian mind. Situated as we are in this country, far from the din of war, exempt from the view of its calamitous ravages, and remote from the pestilential visitation by which other lands are so severely scourged, there is danger of becoming wrapped in the feeling of our own secure and prosperous condition, and suffering the acting of our benevolent sympathies to languish, or at least to contract, within the narrow limits of our immediate interests and connections. The philanthropy of the Gospel is of an expansive character; and that holy tenderness of feeling, which drew tears from the eyes of Jesus, the incarnate Saviour of the world, when the impending ruin of the Jewish capital appeared to his omniscient view, affords to his followers a powerful incentive to the cultivation of the most enlarged and disinterested sensibilities of our nature. The thought naturally suggests itself, that our mere sensations of commiserating regard for cases of remote suffering are too powerless and inoperative to be of any real value; but where is the heart that may not be benefited by the exercise of a Christian grace so calculated to destroy its native callousness, and to implant an exotic virtue of celestial origin in the moral soil of the affections. And, irrespective of these personal advantages, there is within the calculation of every individual, who is 'taught of the Lord,' the ever productive result of intercessory supplication 'for

all men,' as bringing down upon an ungodly world those measures of divine forbearance, providential goodness, and regenerating grace, which, in answer to prayer, are conferred by Him, 'who will have all men to be saved, and to come unto the knowledge of the truth.' Surely this reflection should stifle the voice of selfishness, when it pleads against the extension of our tenderness to distant objects, as if it were a vain prodigality of mental emotion, a useless diversion of the soul's best feelings of benevolence. The absence of sympathy would involve the neglect of prayer, or sink the exercise into a cold inefficacious form; whereas a lively apprehension of the woes, which we implore of God to avert, to mitigate, or to remove, must have a tendency to quicken our desires, to energize our petitions, and to procure that success, the promise of which stands annexed to 'the fervent and effectual prayer of a righteous man.'"

Such were some of the passing thoughts that glided through his pious and meditative mind, as our traveller followed the direction which had been pointed out to him, and which led towards the hospitable mansion of F. F., Esq. The subject had taken such complete hold of his reflecting powers, that he was scarcely sensible of the progress he had made, till, on arriving in the high street, or principal part of the town, he began to take notice of the antiquity and irregular structure of some of the buildings, and the imposing appearance of other modern edifices, evidently of very recent construction. It is impossible to say what new series of ideas might have arisen in his mind from these outward objects, relative to the lapse of ages, and the numberless changes incident to time and mortality; but his attention was

forcibly arrested by observing, at some distance in advance of him, a concourse of people from various directions all turning into a spacious court on the right hand side of the way. Their numbers, the respectability of their appearance, and the calm, sedate, and orderly manner in which they passed beneath the bold arched entrance, which seemed to be a favoured and much-frequented avenue to some point of public interest, induced our pedestrian to quicken his pace. "It is," thought he, "the road to some promenade or park, where, beneath the umbrageous foliage of the trees, the inhabitants seek refreshment and innocent recreation after the heat and fatigues of the day;" and, with this thought, he felt half inclined to forego his intended visit, and to take a ramble in the cooling shade of this imagined rural resort. What was his surprise on reaching the spot, to behold within the entrance, at a convenient distance from the road, a large and remarkably neat chapel, with a narrow passage on either side, the one leading to a commodious vestry, and the other to a school-house of considerable dimensions, nicely fitted up for the purpose of instruction. At that moment a poor old man, leaning on a stick, which seemed already to have borne his weight for many a weary year, was slowly advancing up the court, and his sunken eye sparkled as he looked at the house of God, and said within himself—

"I love her gates; I love the road.

The church adorned with grace," &c.

The venerable aspect of this truly patriarchal saint attracted the traveller's notice, and he accosted him thus:—"Is there some particular service at this chapel to-night, my aged friend?"—"No, Sir," replied the old man, bowing

his head in a respectful manner to the genteel stranger who had addressed him; "No, Sir; there's no *particular* service; it is our weekly prayer-meeting, held in the school-room. I hope you will come in, Sir; I am sure you will have to bless God; for we have always reason to say, 'It is good for us to be here.' Pray, Sir, go in."

The claims of business can sometimes be made to yield to appeals of high interest; and, in the present instance, the invitation proved irresistible. C. K. resolved to postpone the delivery of his letter till the following morning, and having expressed his acquiescence in the old man's proposal, he entered the school-house, and followed some persons who were taking their seats in an apartment where the female children received daily instruction in reading, needlework, and the principles of religion. The place was nearly full; yet the stillness was so profound, that not a sound was heard but the small rustling of those who were just coming in, or moving higher up, to give accommodation to the rest. The weather was warm, but there was none of that annoying stir occasioned by the palpitating movement of half a hundred fans, which, like so many little windmills, flap to and fro with ceaseless bustle, making the movers of them many degrees warmer for the exertion of using them. Our traveller, who had a great dislike to little wind-implements of this kind *in a place of worship*, was particularly struck with the absence of these appendages to female attire. He had often presumed to question whether if our fair friends were going into the presence of their earthly sovereign, to present some deeply urgent petition, or to render thanks for some favour vouchsafed, they

would stand before his presence fanning themselves, or offering to assist those around them who, either from accident, or choice, were not provided with the means of thus agitating the heated atmosphere. And now he witnessed an instance of that solemn reverence and all-absorbing attention, which render the little inconveniences of heat or cold comparatively disregarded, and raise the mind to the experience of those sublime enjoyments which compensate for every temporary privation. They who quit the damask sofa for the hard and narrow bench, and the ambrosial balcony for the crowded and mixed assembly, must be habituated to aspire above the petty influences of things external, or they can never have a full enjoyment of those spiritual privileges which, to the pious poor, are like "a feast of fat things," or as "wine well refined."

The minister had taken his place at the desk, at the farther end of the room, and near him were four or five of those honoured servants and almoners of the church, who filled the office of deacons. It appeared that he was but that moment come in, for his attitude indicated that he was engaged in a short ejaculatory prayer, previous to his commencing the service of the evening; not that he *alone* was thus engaged; for it was evident, even to a stranger, that the secret devotion of that moment was, to his attached flock, a signal—not of preconcerted imitation, but of spontaneous union with *his* spirit in prayer for a blessing on his pastoral labours, and more especially on that portion of the word of life which he was about to dispense among them, as was his custom on such occasions. This habit, among the pious part of the congregation, did not supersede the observance

of prayer for their pastor in their own houses, and in their closets; neither was it a mere mechanical or systematic practice: it originated in zeal for the cause of God, which made those excellent people continually desirous that the arm of the Lord might be made bare by a visible demonstration of power in connection with the ministry of the gospel; and it was nurtured by the affectionate sympathy which they felt in the toils and burdens of him who fulfilled his pastoral duties with so much vigilance and faithful care. That outward uniformity, which springs from *oneness of feeling*, and has the sanction of *right principle*, is very distinguishable from the ignorant conformity of multitudes who turn to the east because others do so, and nod the head, or bob a curtsy, at the name of Jesus with mechanical precision, but without one intelligent perception of the Saviour's character, or one spark of love to his sacred person or his cause. C. K. felt the difference; and the manifestation which he now witnessed of "the grace of God" made him "glad," as Barnabas once was, when he visited the devoted believers at Antioch, and saw their piety and apostolic order.

In a few moments the public service began by the singing of the first four verses of that hymn

"We are a garden wall'd around,
Chosen and made peculiar ground," &c.

The tune was beautifully simple, and instead of a few, scattered voices feebly lagging behind that of the clerk, as is too frequently the case in our solemn assemblies, it seemed as if every individual was bearing a part in the song of praise, and the effect produced was perfectly thrilling, not from the loudness, but the richness, fulness, and harmony of the sound, which brought powerfully to the

classic mind of C. K. the following poetic representation of vocal psalmody:

"The long-resounding voice oft breaking clear,
At solemn pauses, thro' the swelling base;
And, as one mingled flame increases each,
In one united ardour rise to heaven."

Our pious traveller held the opinion, that though in singing the praises of God the chief requisite and *essential* is to have the inward powers so attuned as to make melody in the heart to the Lord; yet, in cases where any degree of sweetness or compass of voice is possessed, this talent ought, like every other endowment of body or mind, to be consecrated to the service of Him, to whom we are indebted for all our faculties and acquirements; and it had frequently occurred to his thinking genius, that persons gifted with a fine-toned voice, and accustomed in private to sing the compositions of Handel with energy and melodious effect, do not discover a becoming interest in the vocal parts of divine worship, when they barely hum a note here and there, with a sort of would-be devout indolence, reserving their best powers for private gratification, or the indulgence of the social circle. It can scarcely be described how much, in the present instance, he was gratified, by observing the life and feeling which pervaded this devotional exercise.

At the close of the hymn, the minister addressed one of the office-bearers of the church, calling upon him to pray. The name of the individual was not heard by the stranger, but that seemed of no moment, as all were alike unknown to him, and he was but a transient sojourner in their city. But when he heard the strain of solemn adoration, broken-hearted confession, fervent intercession

and ardent thanksgiving which poured forth us from a heart fraught with the inspiring principles and motives of the gospel, and deeply in earnest for the increase of spiritual prosperity, by means of the out-pouring of the Holy Spirit, he found his own heart vibrate so strongly to the varied utterance of that man of God, that he could not help feeling a wish to become personally acquainted with an individual of so choice a spirit, and whose gifts were so eminently adapted to the edification of the body of Christ. It was evident that the individual who prayed was a man of education, a close student of the Bible, and habituated to the contemplation of human misery as referred to in several cases of local interest, and others of a more public nature, which, with a singular tenderness of feeling, were embodied in his prayer.

When the assembly had sung another hymn,

"Thy favours Lord surprise our souls!

Will the Eternal dwell with us?" &c.

the minister called on a poor brother, of very humble but decent appearance, to lead the devotions of the assembly. This individual was a tin-smith, who lived in a village two miles from the town, and who, by his industry and frugal habits, had brought up a numerous family, all of whom proved respectable characters, and some of them truly pious. He had one son, a teacher in the Sabbath-school, and his eldest daughter was mistress of the girls' day-school, held in the room where the evening prayer-meetings usually convened, as on this occasion. If the former prayer was attractive for its fervid and pathetic eloquence, this was touching for its simplicity and experimental pithiness. It was not characterised by what may be termed a hackneyed

quaintness: it was the native originality of a mind conversant with the books of nature and revelation, and addicted to the art of making every object contribute something to the score of its ideas and lessons of wisdom. If, during his evening walk into town, the attention of this humble and zealous Christian was attracted by a dry tree, or rotten stump; if he noticed the sun setting with unusual brilliancy, or the moon rising with unwonted fairness; if the feathered choristers swelled their little throats with notes of gladness, or the rude village boys hunted them from their downy nests; whatever occurred (and he always found some new and profitable object of consideration), John Salford, for that was his name, was sure to turn it to account in his prayer, with all the correctness of an old divine, and all the spirituality of a heaven-taught student. Rich and poor were all pleased when John was called upon to pray; and the latter, especially the aged among them, were often heard to say that John's prayers fell upon their minds like "dew upon the grass," full of fatness, and nourishment, and refreshing sweetness.

As soon as the worthy villager had concluded, the minister opened his Bible, and after reading the 63d Psalm with an emphasis that rendered every verse impressive, agreeably to its true import and connection, he told the people that he wished to direct their minds to the hallowed experience of the Psalmist, as contained in those words of the 8th verse:—"My soul followeth hard after thee." It did not appear that the worthy pastor was delivering a set discourse or precomposed address, but rather that he spoke to the people, from the fulness of his heart, in a free unstudied style; yet there was a con-

nectedness of thought, and a propriety of expression in what he delivered, which made it evident, that if he had not premeditated the subject with a view to that evening's exercise, he had at any rate become familiar with it in his seasons of closet devotion. He dwelt particularly on two points: 1. The object pursued, and, 2. The intensity of the pursuit. *The object pursued*, that is, God: 1. Because his *benevolence* is the only source of good: 2. Because his *purity*, is the highest pattern of excellence: and, 3. Because his *presence* is the consummation of bliss. In showing *the intensity of the pursuit*, he dwelt on the phrase "followeth hard," as denoting, 1. Sincerity; 2. Ardour, and 3. Perseverance. The application of these thoughts was exceedingly pointed and powerful. The feebleness of our ordinary desires, and the fewness of our aspirations after God,—the puny character of our attainments in the Christian life,—and the want of steady, persevering, and habitual endeavours to rise, and soar, and live above the world, while, at the same time, actively and usefully engaged in its lawful avocations; these things were urged with so much force and closeness of appeal, that it seemed as though a very Melancthon had risen from the grave, and with no less earnestness, though with a gentler spirit than that of Luther, were stirring up the minds of his hearers to something like a just sense of their dignity as immortal beings, and their privileges as partakers of the Gospel dispensation.

The preacher gave out the 63d Psalm, L. M., the third and last three verses:

"With heart, and eyes, and lifted hands,
For thee I long, for thee I look," &c.

After which he concluded the service with an appropriate prayer,

in which he pleaded for the people of his charge with the same kindly affection which had characterized their previous intercessions for their pastor. There was nothing fulsome or out of place in these reciprocal testimonies of regard; they were the spontaneous effusions of the heart, resulting from a just sense of the relation in which the providence and grace of God had placed them to each other, and from a scriptural view of their respective duties and obligations as arising out of that relation. In short, the maxim—"Let all things be done decently and in order," appeared to mark every feature of this meeting; and our traveller withdrew from it, under a deep and revived impression of that sentiment: "How good and how pleasant it is for brethren to dwell together in unity. It is like the precious ointment upon the head that run down upon the beard, that went down to the skirts of his garment. As the dew of Hermon, and as the dew that descended upon the mountains of Zion; for *there the Lord commanded the blessing, even life for evermore.*"

As C. K. was quitting the chapel-court, he perceived, a few paces before him, the same old man who had so urgently invited him to attend the prayer-meeting; and, on overtaking him, he said, "You did well, my good old man, to invite a stranger into your assembly; I have found your words true; it has been good for me to be there. Pray, may I ask, who is your minister?"—"The Rev. B. J—," said the venerable man, "and you see, Sir, that he feeds the flock with no mean fare. Oh, Sir, what a good thing it is to be able to say: My soul followeth hard after the Lord! That's a thriving state, and a happy state! Excuse me, Sir, for speaking so bold to a stranger;

but I hope, Sir, you enjoyed the prayers. We are always so pleased and edified when John prays; I mean that poor man, such like as myself as to this world, but a vast deal farther on in the heavenly race than I am. Why, Sir, if you'd a known that man when I first knowed him, he had no more thought of God, nor any thing good; and now he is a pattern to the whole village where he lives. But, may be, Sir, you liked the squire's prayer better—and a good prayer it was too; and Squire F. is as good a man as ever breathed. He is the friend of all the poor, and of every thing good; and just now he is building a nice commodious dwelling-house for our minister, hard by his own estate. He has bought a bit of land for the house and garden, and is doing it all at his own expense, for the good of religion, and to make the minister comfortable. He is not a bit of a Diotrefes, Sir, as some

rich men are, but just such another as that Squire W. that I have heard of in *Lunnun*, who does so much good, and builds chapels for the public benefit." How long the loquacious old man would have gone on, it is difficult to say, had not our traveller, who was struck with the name of the benevolent Squire at Y—, interrupted him to enquire whether the individual of whom he spoke, might not be the very merchant to whom his introduction was addressed. On further investigation, he found it even so, and bidding the old man farewell in a kind and grateful manner, he hastened back to the chapel, and met F. F. Esq. just coming out of the door. The introduction proved mutually agreeable, and we need only add, that the abode of the squire became a home to our interesting traveller during the period of his stay in that part of the country.

KONELETH.

ON THE CONNECTION OF THE GIFT OF THE HOLY SPIRIT WITH THE MEDIATION OF CHRIST.

No. II.

PROFESSOR LAMPE, in a note on John xvi. 7, has remarked how much ignorance existed in the minds of the fathers, with respect to the distinction between the economies of the Old and New Testament; the foundation of which is the actual shedding of the blood of the covenant. "This place," he says, "is easily understood, when that distinction is recognised; but it has given occasion to many unsatisfactory comments. Augustine, inquiring why the Spirit could only be sent on Christ's departure, assigns the carnal disposition of the disciples as the cause. Rupert says, that since Christ had not then died,

the materials of comfort were yet wanting. Cyril maintains, that as long as Jesus conversed with his disciples, the presence of the Holy Spirit was less necessary; he, himself, granting to them all good things. Euthymius was more nearly correct. Because it seemed good to the Holy Trinity, that the Father should first draw them to the Son, that the Son should then instruct them, and that the Holy Spirit should perfect them; the two former being now completed, it was necessary that the third should be accomplished; namely, the work of consummation by the Holy Spirit. But this opinion, which Theophylact also embraced, is too general, and simply ex-

presses the universal method of salvation which is common to all ages."

Having shown, in the former paper, that the mediatorial work of Christ was intended to procure for man this unspeakable blessing, and that, on the completion of his humiliation, it was actually bestowed; it remains to be proved, that as the reward of his unparalleled benevolence, the peculiar honour of imparting the Spirit belongs, and shall for ever belong, to him. "The donation, in every instance, through the successive periods of the church, looks back to the death of the Redeemer, as the root and principle whence it takes its rise, and consequently is calculated to enlarge our conceptions of his office and character, as the copiousness of the streams evinces the exuberance of the fountain. To him the Spirit was first given above measure; in him it resides, as in an inexhaustible spring, to be imparted in the dispensation of his gospel to every member of his mystical body, in pursuance of the purpose of his grace, and the ends of his death."

The second general remark is, That Jesus, as the mediator in the Gospel economy, has the dispensation of the Spirit. To prove this, it may be remarked,

1. That this blessed agent is called the Spirit of Christ. The power given to the ancient prophets to foretell future events, and particularly those connected with the rise and progress of Emmanuel's kingdom; the exertion of divine influence on the mind, whereby it is renewed and sanctified; all that constant supply which is requisite for the due discharge of Christian duties, whether of a public or a private nature; and that nearness to God,

wherein saints are enabled to address him, by a name the most expressive of his parental relation to them; all these are severally attributed to the Spirit of Christ. That Spirit, in the ancient prophets, testified before-hand the sufferings of Christ, and the glory that should follow. (1 Pet. i. 11.) Without him no person could be renewed or sanctified, or have any part in the Gospel. If any man have not the Spirit of Christ he is none of his, Rom. viii. 9. The apostle Paul expected to be enabled to conduct himself in such a manner as to secure his final salvation, and to fulfil every duty of his important office, through the supply of the Spirit of Christ Jesus, Phil. i. 19. And Paul, addressing the Galatians, says, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father, Gal. iv. 6. These expressions, in which every thing the most important to the church is ascribed to the Spirit of Christ, would have no propriety, if he did not, in a peculiar manner, belong to Christ; and if he did not, in an especial manner, proceed from him. His divine nature is intimated, when he is called the Spirit of God. His official character, when he is named the Spirit of Christ.

2. Jesus himself is said to send the Spirit.

In prediction, a prominent place is assigned to this fact, that, with the manifestation of the Messiah, should be connected the gift of the Spirit. John the Baptist, his immediate forerunner, says, "he that cometh after me is mightier than I; he shall baptize you with the Holy Ghost and with fire." This is, indeed, a repetition of the promise frequently given, "I will pour out my Spirit upon you;" but the important addition is here made, that this blessing was no

longer to be regarded as one far in futurity, which distant ages should reveal; but that it was nigh at hand; that the illustrious Personage who should grant it was already, though not recognized, walking amongst them; that the fountain was near, and should be immediately opened, and abundant streams issue forth, to make glad the city of God.

Jesus himself declared that he was about to communicate it, John xv. 26. "But when the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth which proceedeth from the Father, he shall testify of me." It is singular, that from this passage the presumptuous dogma of the Creed, called Athanasian, should have been derived; "the Holy Ghost is of the Father and of the Son, neither made, nor created, nor begotten, but proceeding." And that on no clearer evidence, it should have been forced on the evidence of all, who acknowledge the church to have the power of the keys, by the assurance that it is one of those doctrines, "that except every one do keep whole and undefiled, without doubt he shall perish everlastingly."* It is not now, however, our design to speak of the essence of the Spirit; we may be content to assert, that this passage relates to his dispensation,

* Could it be the fear of this damnable clause which mastered the strong sense of the Assembly of Divines, and caused them to insert in their catechism this singular sentence? "It is proper to the Father to beget the Son, and to the Son to be begotten of the Father, and to the Holy Ghost to proceed from the Father and the Son from all eternity." Light, in some cases certainly, increases with the lapse of time, since this doctrine, which assumes such importance in a catechism composed by a whole assembly of judicious divines, was passed over as indefensible, in a short period, by even such a writer as Dr. Gill.

as proceeding from the Father, and commissioned by the Son. "If I depart, I will send him unto you."

The disciples were not to proceed on their important embassy, unless this holy agent went with them. Their testimony would not be believed, unless he bore witness with them; their weapons would be feeble, unless he made them mighty; they would go forth in disorder, and return discomfited, unless their commander went before them; they might long prophecy unto the dry bones, without producing any effect, unless his breath of life accompanied their words. Jesus therefore says, "Behold I send the promise of the Father, that is, the Holy Spirit, who is called the Spirit of Promise, upon you; but tarry ye in the city of Jerusalem, until ye be endued with power from on high," Luke xxiv. 49. It was not promise merely; it was confirmed by a significant emblem, and the gift was actually bestowed. After he had accomplished the gracious designs of his being on earth, and had given proper instructions as to the things pertaining to the kingdom of God, Jesus appeared to them, just before his ascension, and said, "Peace be unto you, as my Father hath sent me, even so I send you: and when he had said this, he breathed on them, and said unto them, receive ye the Holy Ghost."

Did not the disciples, from that moment, receive a large supply of that gracious influence? It is granted that the evidences of his presence were not so clear as they afterwards became. But to those who knew him, as the Spirit of union, and of supplication, it will appear certain that he was with the disciples, since they were of one accord, and continued instant in prayer. Nor did they wait in vain. We need not refer again to

the delightful description given of the day of Pentecost, nor to the immediate effects that followed; the apostles were then fully prepared for their work, without doubts or misgivings as to the truth of their message; undismayed by any fear, unwearied by any labour, as if superior to merely earthly feelings, they pursued their grand employ, to bring the whole world to the obedience of faith.

3. The Spirit is said to be sent in the name of Jesus. "But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things," John xiv. 26. The Father of all, in the communication of this important blessing, gives honour to the Son; he bestows it, not as a benefit emanating from the benevolence of absolute Deity, but as coming through an incarnate Saviour; as he alone procured it, so in his name alone it could be granted, and it proceeds even from the God of all grace, with this peculiar recommendation to the saint, that it is Emmanuel's blessing.

Miracles were wrought by divine power; the casting out of devils, especially, was by the finger of God, or by the Spirit of God. But when Christ was taken into heaven every miracle was performed in his name. Peter says to the lame man, "In the name of Jesus of Nazareth, rise up and walk." The spirit of divination, which possessed the damsel at Philippi, was thus addressed, "I command thee, in the name of Jesus Christ, to come out of her," and he was compelled to obey. These passages are quoted to show that the name of Jesus was sufficiently powerful, when pronounced even by one of his servants, to secure the miraculous interposition of the divine Spirit. All spiritual blessings were likewise bestowed

in the name of Jesus Christ. Thus the Spirit, both in his miraculous powers, and in his saving energies, being sent in the name of Jesus, as the anointed of the Father, it is perfectly clear, that the right to communicate this holy and mighty influence, on whomsoever and when he pleases, in a word, the right to the dispensation of the Spirit of knowledge, might, comfort, and holiness, belongs to him as the mediator of the New Covenant. This is an important office, to the full possession of which he only attained, when his work on earth was finished, and therefore the eyes of all God's people should be continually directed to him with longing desires for every thing which they need. "It is he must give new life to all his churches under their dying circumstances, and new zeal and vigour to our souls under all their witherings and decays."*

It is quite obvious to remark, that nothing can be properly done in the name of another which he has not the full right to do himself. The priests, when they blessed the children of Israel in the name of the great Jehovah, acknowledged that it was his supreme right to communicate the blessing. When the disciples obeyed the command received from Christ Jesus, and preached repentance, and the remission of sins to all nations, they could only do this, as they regarded their glorious Master, exalted as a Prince and a Saviour, to give repentance unto Israel and the forgiveness of sins.

But this consideration may be carried farther, and may exhibit the underived and supreme glories of our Lord. That is continually done by a person sustaining office, which cannot be done in his name; the authority rests in him-

* Dr. Watts.

self alone, but cannot be communicated by him to another. Mercy is exercised, and grants are made in the name of the Supreme Ruler, and not in that of any inferior magistrate. If, then, the Spirit is sent in the name of Jesus, if, in his name, God dwells with man upon earth, how impossible is it to think of Jesus Christ being merely a human being, nay, of his being the very highest grade of created intelligences, what can be so revolting to reason, as to conceive of the name of a creature regulating the movements of divinity! Surely, he who has the power to do this must be divine! surely he must be exalted above all blessing and praise!

4. The blessings which the Holy Spirit imparts are often represented as being the immediate gifts of Jesus Christ. Thus it is said, "Of him are ye in Christ Jesus, who of God is made unto us wisdom and righteousness, and sanctification and redemption." Sanctification is, undoubtedly, the work of the Spirit, and it is his office to enlighten the understanding. Christ is the consolation of Israel, and yet the Holy Spirit is the Comforter. The Son quickeneth whom he will, and yet it is "the Spirit that quickeneth." Indeed, in the sacred Scriptures, all the blessings of the gospel are ascribed to those adorable names in which we are baptized; but a systematic accuracy is not observed. Thus, whatever good we receive, we may safely trace to the great Jehovah, in whatever form he may reveal himself, and whatever the Spirit confers, may be considered as the direct gift of the Son. Thus, we say, the clouds pour down rain; but who knows not that it is God who visiteth the earth and watereth it. Light may be said to come from the sun; but more truly from the Father of lights.

But if we regard the method of grace, we shall find that the mode in which we are visited with blessings, is the same in which an access to the throne of grace is enjoyed. Through Christ, by one Spirit, there is access to the Father, Ephes. ii. 18. Every benefit relating to our souls comes from God the Father, of whom are all things, as the first great cause; from the Son, our blessed Redeemer, through whom are all things, through whose obedience, death, and exalted intercession, life and joy are communicated to mankind; and from the Spirit, who actually brings salvation to the soul, and plants, and nourishes, and brings to maturity, all those fruits which are so lovely and so fragrant. Under his influence the hard heart is softened, the corrupt soul is purified, the carnal becomes heavenly-minded, and the trees, which were before mere cumberers of the ground, or which spread abroad unsightly branches, the very image of death, or brought forth fruit more bitter than wormwood and gall, or, at the very best, looked fair, and produced abundance of leaves, but no fruit whatever to the praise of God; all these become the trees of righteousness, the planting of the Lord, that he might be glorified.

Thus every spiritual blessing may be said to come from Christ. As the ocean is the great receptacle of moisture, from whence water is communicated to the whole earth; as the sun is the great centre of light and heat to our system, from which all its luminaries derive their lustre, so Jesus Christ is represented as being the fountain of all good. "In the last day, the great day of the feast, Jesus," alluding to the gifts of the Spirit, which he was about to bestow, "stood and cried, If any man thirst, let him come unto me

and drink." What is there in the possibility of human misery that is not set before us under the metaphor of thirst? And what is there of bliss, to which even angels can attain, which is not embodied in the promise implied in this invitation, "Let him come unto me and drink?"

There is a whole body of divinity contained in that remarkable passage, Titus iii. 4-6. "But, after the kindness and love of God our Saviour towards man, appeared, not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and the renewing of the Holy Ghost, which he shed on us abundantly through Jesus Christ our Saviour." Here the blessed influences of the Holy Spirit are said to descend, not in drops trickling gradually from the skies, but in a copious stream of blessings, it is pouring, the opening of the windows of heaven; many are thereby renewed, and the waste and howling wilderness is made to rejoice and blossom as the rose. This abundant out-pouring of the Holy Spirit, the privilege and glory of gospel times, this whole stream of mercy and benediction, comes from Jesus Christ. To use the language of a judicious commentator, "His atonement has purchased, and his mediation has obtained this inestimable gift for sinners, in order to apply his salvation to their souls."* This completely coincides with the language of Dr. Watts:

'Tis through the purchase of his death,
Who hung upon the tree,
The Spirit is sent down to breathe
On such dry bones as we.

The apostle Paul, speaking of the amazing change wrought in the minds and conduct of the Corin-

thians, who, having been a disgrace to human nature, and utterly unfit for heaven, had become ornaments to a Christian Church, and heirs of everlasting glory, says, after mentioning their former atrocious character, "such were some of you, but ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the Spirit of our God."

5. It is through believing in Jesus Christ that the Spirit is received. This remark may be, perhaps, strictly contained in the former; but it is mentioned separately, as it clearly demonstrates, that the Son of God has power to dispense the Spirit when a simple looking to him is immediately succeeded by the receiving it. Our Lord says, (John vii. 38, 39,) "He that believeth in me out of his belly shall flow rivers of living water; but this spake he of the Spirit, which they that believed in him should receive, for the Holy Ghost was not yet given, because that Jesus was not yet glorified." This gift could only be received by looking to Jesus, and in its full measure, only by looking to him in his exalted state, for from heaven alone, could it be, in all its richness, conveyed.

The proof that the Gentiles might be permitted to participate in all evangelical privileges, without passing through the Jewish church, consisted in this, that to the surprise of the disciples, while Peter was speaking of the remission of sins, through Jesus Christ, the Holy Ghost fell upon them that heard the word, in the same manner that he at first came upon themselves. They recognized the baptism of the Holy Spirit, and instantly owned the Gentiles as brethren. This will correspond with what Paul says to the Galatians, who were in danger of departing from the simple truth of

* Mr. Scott.

the Gospel, and relapsing into a worldly spirit. This only would I learn of you, received ye the Spirit, by the works of the law, or by the hearing of faith. If you renounce the Gospel, with it you relinquish all the influences of the Spirit of God. Long were you under the law, did the law ever impart this gift? The promise of the Spirit is received through faith.

Let us here pause for a moment, and admire the wonderful beauty, order, and harmony of the divine proceedings. How simple, and yet how astonishing are all the works of God. It is not his manner to bring many devices together, that by their joint operation, one great design may be accomplished; but it is his prerogative, from one simple scheme, to deduce blessings innumerable. May the contemplation excite wonder, love, and praise. Man is a guilty creature, and he stands in need of pardon; and he is polluted, and a restoration to the holiness of the divine image is necessary to him. When sensible of his alarming condition, he groans under the weight and the apprehension of the wrath of God, and he is restless and dissatisfied until he be restored to purity. He thirsts after both these blessings, as the hart panteth after the water-brooks. Where is he to look for them?

He wants a simple direction. In his agitated condition he cannot attend to many things; he will neglect some, or mistake their relative importance, if many and complicated instructions are given him. This, then, is the simple direction—behold the Lamb of God that taketh away the sins of the world; look to him, and to him alone. One fountain sends forth those two-fold streams which are sufficient to slake his thirst entirely. Pardon and holiness both flow from Jesus Christ. He can say to the trembling penitent, thy sins are forgiven thee: and to the wretched slave of corruption, go, and sin no more. And as it is one fountain from which both these refreshing streams proceed, so it is one act on the part of the recipient, which makes these two blessings his own. Only believe, and thou shalt see the glory of God. The sinner looks to the Lord our righteousness, and the burden falls from him; he becomes one of the happy number, to whom there is no condemnation; he is justified by faith, and has peace with God; and he looks unto him as his sanctification, and the Holy Spirit descends, and makes him a new creature, and from this time, treading in the paths of holiness, he presses forward to eternal felicity.

E.

ON SOME POINTS OF CHARACTERISTIC DIVERSITY BETWEEN THE SCOTTISH PULPIT AND THE ENGLISH.

To a certain extent it may be presumed that the Pulpit of any country is adapted to the people of that country. It is not to be expected that any class of preachers will attract to their churches or attach to their ministry any considerable number of hearers, unless, in the style of their discourses, they consult the capacity, the informa-

tion, and the habits of those whom they address. How far, however, the minister of Christ is at liberty to consult the *taste* and *predilections* of his *hearers*, and how far he is at liberty to consult *his own*, are questions deeply interesting to the conscience of "the man of God," whose object is to "win souls" by "converting the sinner from the

error of his way," and to "build up the believers on their most holy faith."

A certain degree of *individuality* of character, approaching sometimes, or even amounting to originality, may not only be expected but desired among the ministers of the gospel. The mind of every man who thinks deeply, and who thinks vigorously, becomes a kind of mould, which gives its own cast of character to all the materials submitted to its intellectual processes. All that the Christian church can desire is, that these processes should be under the controlling guidance of a supreme desire to glorify God and to do good, by the simple and energetic announcement and enforcement of "the truth in Christ."

But is there not a *nationality* as well as an individuality in the preaching of the present day? Is there not a characteristic difference, for example, between the prevailing style and strain of evangelical preaching in Scotland, and the prevailing style and strain of evangelical preaching in England?

In endeavouring to trace the character of that diversity, perhaps it would not be incorrect or inexpedient to hazard the assertion, that the Scottish Pulpit aims, for the most part, at *instruction*, and that the English Pulpit, aims for the most part, at *impression*. The preaching in the North is decidedly more intellectual than that in the South. There is more of reasoning, there is more of criticism, there is more of systematic theology, there is more of polemical acumen. This may arise, in part, from the greater aptitude of the people to understand, and to appreciate elaborate and argumentative discussions. Education being more generally diffused, and biblical knowledge being conveyed, with catechetical assiduity, to the open-

ing mind, the mass of the people are better prepared than in England for erudite discourses.

But, even when this is conceded, may it not still be asked—Is this the kind of preaching best adapted to the great ends of the Christian ministry? Is this method of constructing sermons calculated to be the most efficient? Does it make the nearest approach to the Apostolical model? Has it sufficiently the character of Christian simplicity? Does it consult, as it ought, human nature as a whole? Does it keep in mind sufficiently, that man has a conscience and a heart—that man is not all intellect—that much remains to be done, even after there has been extorted from the understanding a reluctant assent to the truth which has been ably argued out; that the *conscience* is the most vulnerable part of man's moral nature, and that this should especially be the point of attack? Is not too much of importance often attached to mere argumentation, without any searching or direct appeal to the conscience or the heart? In aiming to be intellectual, are not too many preachers abstruse and metaphysical; and do they not carry with them into the pulpit too many reminiscences of the Logical, and the Ethical classes, in which their intellect had been disciplined, and their mental habits originated during their academic career? Is it not, also, too often forgotten, that the truth which saves the soul comes to us in the simple form of a divine testimony; and that it is to be received in every point, not because we can deduce it from certain first principles and axiomatical truths, by a process of conclusive argumentation, but because it is a part of the record of inspiration, conveyed to us by divine authority, and demanding, in the name of "the faithful and true witness,"

a submissive and cordial reception.

In many of the points to which reference has now been made, it must be acknowledged, that the majority of English preachers are less in need of counsel or caution than the Scottish. In general they appear to be in little danger of being too intellectual, too didactic, or too critical. Perhaps they are more in danger of being too declamatory. A great proportion of their hearers, it is apprehended, are much more eager for impression than for instruction. There prevails too great an appetite for excitement. It is not sufficiently kept in mind, that legitimate, and holy, and beneficial excitement, can only be the result of the influence of divine truth operating first on the understanding, and then on the heart, through the power of the Holy Spirit. It is not sufficiently considered, that a minister may be, in a rhetorical sense, an *impassioned* preacher, or an *imaginative* preacher, and in either case, an *interesting* preacher, without being an *efficient* preacher. He may be to many "as a very lovely song, of one who hath a pleasant voice, and can play well on an instrument," while none are compelled by the convictions of the heart, to exclaim, "What must I do to be saved?" or by the compunction of an awakened conscience to offer that prayer of the contrite, "God be merciful to me a sinner."

If the Scottish pulpit might borrow some useful hints from the English, with regard to *impression*, the English pulpit might be benefitted by it to an equal extent, as regards *instruction*. Great, indeed, would be the advantages resulting, were the habit of regularly expounding the word of God, in its order and connection, to be more generally prevalent in England. The pro-

gress of this habit is perhaps impeded by the idea, that an expository discourse must be, throughout, didactic and critical; and that if an appeal to the conscience, in the way of personal application, be made at all, it can be only in the very conclusion. Why should this be imagined? Why should not frequent and pungent appeals be blended and interwoven with the very substance of a discourse, whatever may be its form or character? Would not a place be conveniently found for this purpose, at least at the close of every division, whether general or more specific; and would not the effect be usually much more powerful, if it seemed to arise naturally out of the very point under consideration, than if reserved for a formal conclusion, when the hearer may put himself into an attitude of defence and resistance, or when, the time being well nigh expended, the attention is relaxed and enfeebled?

It may be not unworthy of remark, that some of the American preachers who have recently visited this country, and who have heard a variety of ministers, on both sides of the Tweed, have expressed it as their decided opinion, that the susceptibilities of the *conscience* have not been duly consulted in the sermons which they have heard. And it appears, from the concurrent testimony of not a few of their number, that where remarkable revivals of religion have taken place in the Transatlantic churches, the Spirit of God has honoured most, that style of preaching which has been characterized by powerful and pungent appeals to the consciences of the unconverted, in connection with the enforcement of the grand truths of the Gospel of Christ, in all simplicity and fidelity. The Spirit of God has been honoured, by fer-

vent, united, and persevering prayers for his promised influences; and, as the desired, the expected, the glorious result, "the word of the Lord has had free course and has been glorified." H. F. B.

LATENT COINCIDENCES.

ACTS vi. 5; JOHN xii. 20—22, and i. 44.

ON reading the first of these passages, we are struck with the remarkable fact, that all the seven men chosen to superintend the daily distribution of support to the Jerusalem Christians had *Greek* names, and consequently, it is probable, were not of Jewish race. Did the Jewish converts say to each other, "Since the *Grecians* have complained, and think their widows have been neglected, we will deliver the whole arrangement into the hands of wise and godly *Grecians*, and then all jealousy will cease?" Really it seems as if this had been the case; and if so, what a lovely instance does it afford of that conciliating disinterested spirit, which will sacrifice any thing but truth and conscience to preserve peace and harmony.

In the second passage we find certain *Greeks* anxious to see Jesus. They "*therefore*" apply to the apostle Philip. But why to Philip rather than to any other apostle? The reason seems to be that he only, of all the twelve, bore a *Greek* name. Whether because, though a Hebrew, he had been born in some country where the Greek language was spoken, or because he was of Greek extraction, either he or his parents hav-

ing renounced heathenism, been circumcised, and embraced the Jewish faith. The latter reason for his Greek name seems preferable, because we well know how attached the Jews were, and still are, to their own Hebrew names.

We further find that Philip, on being requested to introduce the Greeks to our Lord, mentioned the circumstance to Andrew. But why to Andrew? Here, again, the reason is plain. Philip, we are told, in verse 21, was of Bethsaida, and in John i. 44, we are informed that Andrew was of *the same town*, and hence it is likely that a peculiar intimacy subsisted between the *fellow-townsmen*.

It were easy to take up these coincidences in the way that Paley so admirably treats a variety of undesigned agreements between various parts of the New Testament in his *Horæ Paulinæ*, and to deduce from them a pleasing evidence, that the Scriptures contain a narrative of real facts, for they abound with such minute, artless, remote, and undesigned coincidences, as demonstrate that they are no cunningly devised fable; but this the reader will supply from his own reflections.

T. K.

MR. JOSIAH CONDER'S DEFENCE OF AN ECLECTIC REVIEWER, IN REPLY TO THE LETTER OF THE REV. THOMAS SCALES.

To the Editors.—I SUPPOSE I shall be expected to take some notice of Mr. Scales's "Defence

of Towgood and Graham against an Eclectic Reviewer," inserted in your last Number. Had

Mr. Scales confined himself to a defence of Towgood and Graham, I should scarcely have deemed it necessary to intrude upon your pages. But his ostensible defence is a mere covert for a fresh attack of a personal kind, which it is painful to have to repel.

Mr. Scales admits that the note which has given me such "mortal offence," involved a charge of inconsistency, and imputes to the *Eclectic Reviewer*, a change of opinion; but his charge will not, he thinks, be counted slanderous and ungentlemanly, except so far as truth may be deemed a libel. Thus, if I understand him aright, he means to persist in allegations, which I have already proved to be unfounded; and which, thus persisted in, I will not characterize.

1. As to the charge of inconsistency. Mr. Scales obviously intends to convey the impression, that my own opinion of the writers in question, and of the subject of Dissent, has undergone a change; and that I now hold language very different from that which I once held. My answer to his ungenerous insinuation was an appeal to the language I had used in the preface to my work on Nonconformity, in the year 1818. Allow me to transcribe the passage.

"The present work is an attempt to redeem the subject of which it treats, from the disadvantages of fugitive controversy. Hitherto, the principles of Nonconformity have never been fairly and explicitly exhibited, owing, in part, to a circumstance which must be allowed to reflect some credit upon the Dissenters. All, or nearly all, the publications upon the subject, have been, on their side, of a defensive nature, originating in some unprovoked polemical aggression. This was the case in the controversy between Archbishop Whitham and Cartwright; it was the case with the *Melius Inquirendum*, the *Mischief of Imposition*, by Vincent Alsop, and the other replies to Bishop Stillingfleet, by Richard Baxter, John Howe, and Dr.

Owen; with Pierce's 'Vindication' in reply to Dr. Nichols, and De Laune's 'Plea'; with Boyce's Reply to the Bishop of Derry; and, lastly, with Towgood's Letters to White. In all of these, consequently, the reader's attention is disproportionately occupied with the business of personal vindication and rejoinder; with discussions foreign from the main question, often degenerating into mere logomachy; and with references to matters of temporary interest, which, although rendered necessary by the immediate occasion of the several publications, add but little to their permanent utility. In some of the writers alluded to, the reasons of Dissent are made to consist of a series of objections, which a scheme of wider comprehension would annihilate; in others, the doctrine of political right occupies too prominent or too exclusive a place among the grounds of Nonconformity."

Where, then, are to be found my "recorded opinions" of the surpassing worth and excellence of those works, which my assailant wishes to contrast with the late ungenerous attempt of the E. R. to despoil them of their just reputation? Mr. Scales is pleased to consider the E. R. as the mere depository of my individual opinions;* and he cites from the former series of the *Journal*, several passages in which Towgood's Letters and Graham's work are strongly recommended. Strange to say, however, every one of these passages cited, appeared before my work on Nonconformity was published; whereas they are adduced to prove that a change in my opinions has taken place since I wrote that work; nay, very recently. The fact is, that they are not my language; they are taken from articles which I did not write; but which were furnished by a learned contributor, whose opinion of Towgood and Graham,

* I make no further comment upon this circumstance, than to remark, that the second series of the *Eclectic* contains articles by more than forty different contributors.

I doubt not, remains the same in 1831, that it was in 1816. The case stands thus:—Towgood's work was highly praised in the *Eclectic Review* in 1816. Mr. Scales had not the slightest ground for assuming that the articles were written by me; and he was aware that, in 1818, I had expressed the opinion, that in works of a polemical nature, like Towgood's, the subject of Dissent appears to disadvantage. Knowing this, he chooses to take no notice of my avowed sentiment; but goes back to 1816, to cite from articles which I never wrote, my "recorded opinion" of the surpassing excellence of that work, in order to fix on me the charge of time-serving inconsistency—for what? For being of the opinion in 1831, which I publicly expressed in 1818. If this be not wilful and determined misrepresentation, I know not to what that term can be applied.

2. But a change of opinion is attributed also to the *Eclectic Review*, which is supposed to be the indication, or the consequence, of my own alleged defection. Here, again, Mr. Scales has thought proper to make a charge, not only without evidence, but in the teeth of the most obvious proof of the utterly gratuitous nature of his insinuation. I have a right to presume that Mr. Scales is a reader of the *Eclectic Review*. If not, his pronouncing upon its present character would be an act of injustice and effrontery, of which I will not suspect him to be capable. But if he does read the Review, he must know, that within the past two or three years, various articles have appeared, as strongly marked by a firm attachment to the principles of Dissent, as any that can be found in earlier volumes. I need only refer your readers to two or three: 1829. Feb. Art. 1. Hal-

lam's *Constit. Hist. ib.*; Art. 6. Religion of the 39 Articles. April. Art. 5. Scott's *Contin. of Milner*. Sept. Art. 1. Life of Locke. 1830. Art. 10. Library of Eccl. Knowledge. May. Art. 4. Scott's *Contin. of Milner*. 1831. Feb. Art. 7. Wodrow's History. These Articles, from four different contributors, (two of whom were writers for the Review in 1816, and one of the two is the actual panegyrist of Towgood in the passages cited by Mr. Scales,) would render it impossible for a reader of the *Eclectic Review* to imagine that any change of opinion has taken place in that Journal. The metamorphosis must, indeed, have befallen others besides the Editor, had such a change taken place. None of the articles above enumerated are from my own pen, any more than those to which Mr. Scales has referred; but, if I am to be held personally responsible for every thing that appears in the Journal, I presume that the insertion of the above articles will sufficiently prove, that the management of the Review proceeds upon the same principles in 1831, that characterized it in 1816. Mr. Scales's assertion, that there was a time when that Journal held different language on the subject of Dissent, if meant to refer to its general language, is entirely and demonstrably false; and he must either know it to be so, or must be wholly ignorant of the matter.

It is true, that he refers to one article, which appeared in Dec. 1829, and which he thinks will fully explain the alleged reprehension of Towgood, &c. Of that article I will only say, that it stands in the same predicament as all the articles I have enumerated. Not a line of it proceeded from my own pen, but it is the production of one which has excited admira-

tion of its known productions in both hemispheres. Whatever your readers may have thought of the sentiments expressed by the eloquent writer of the review on *Acaster*, three of the articles I have enumerated, as well as others not less unequivocally dissenting, have appeared *since* that grossly misrepresented and admirable paper.

3. Mr. Scales thinks his charges will not be counted slanderous and ungentlemanly, except so far as truth may be deemed a libel. I have shown how much truth there is in his libel: I leave your readers to judge how far it savours of the Christian or the gentleman. Mr. Scales's words are: "We would not be bigots, but neither would we be trimmers nor time-servers." If I could have had any doubt as to the intended application of these words, that doubt must have been removed by the construction put upon them by a third party in *Fraser's Magazine*, and by Mr. Scales's present letter, in which I regret to find he has not attempted to explain away the offensiveness of the insinuation. The words seem clearly intended to attribute the imputed "change and inconsistency" to corrupt motive. He is aware that this construction has been put upon them. He does not disown it. He cannot and dares not justify it. I leave him to answer to our common Lord and Judge, for bearing false witness against a Christian brother, and, when rebuked, reiterating his offence.

4. As briefly as possible, I will notice the fresh matter of charge and insinuation in Mr. Scales's letter. My opinions of *Towgood* and *Graham* must be of extremely little importance to your readers. It is many years since I read *Graham*: his work appeared to me at the time, not to warrant the

high praise bestowed upon it. I thought his reasoning unsatisfactory, and the spirit of the book neither philosophical nor devout. But I do not recollect having ever given an opinion either in praise or dispraise of the work. It was merely referred to as belonging to a class of controversial publications, in which the tenets of Protestant Nonconformity appear to disadvantage, as consisting of abstract principles and of negations, rather than as presenting a defined system of faith and polity. On the same ground, I consider *Towgood's Letters*, though one of the most masterly and triumphant pieces of controversial writing that ever appeared, ill adapted to recommend our practice as Dissenters; to conciliate, those who differ from us, or even to retain young persons within our communion. I still think, that it is not from such works that "Dissenters will learn their religious duties to their pastors, their families, or the church at large." I thought, and still think, polemical works of this description, by no means suitable for "juvenile readers," to whom Mr. Scales specially recommends them. I objected to them, not as having ceased to be of authority or use in our controversy with the Church of England; nor as wishing them consigned to oblivion; but as seriously questioning their tendency to advance the interests of piety or the cause of charity. Under this persuasion, and "deeply impressed with the dangers of controversy," I wrote my own work—a work which has never been so loudly praised, as since the suspicion has been entertained that I have abandoned its principles. I can appreciate the admiration which is offered in the spirit of insult. I understand the stale sarcasm, that my work may

live when Towgood is forgotten. "It is presuming rather too much," I am told, to "expect that the nonconformists of the present age should consent to become the men of one book." In the only sense in which this phrase has propriety, I would say, Would to God that they were men of one book! This has hitherto been our glory. As to my own book, I know that it can never be popular. It is too dry and heavy for general readers, and is too little in the form of a direct attack upon the Church to suit the taste of the lovers of controversy. Still, it contains what is not, I believe, to be found in any other modern publication,—a connected view of our ecclesiastical polity and practice, such as neither Towgood nor Graham supplies. I shall unfeignedly rejoice to see it superseded by a less imperfect work. I have, perhaps, gone too far in saying, that Towgood's objections would be annihilated by the specific reforms for which he contends, or by a scheme of liberal comprehension. But, that my representation was not wholly unwarranted by some of his expressions, will be seen from two short passages.

"This was the rise of that separation from the Establishment, which I am defending in these letters; a separation which, as it was founded upon Christian and just principles, so it has marvellously subsisted under great worldly discouragements, strengthened and upheld, we trust, by the mighty power of God; and by the same mighty power we hope will still be upheld, till *His mercy shall dispose the hearts of our brethren who have cast us out, to receive us again*."—Letter III.

"The destruction of the Church of England is what we by no means wish. May God in His mercy prevent it, by causing her to see, in this her day, the things belonging to her peace. We bear it no enmity, God is our witness. We wish it, from our souls, glory, prosperity, purity, peace; the glory of being found according to the perfect plan of the primitive apostolic church; purged of those things which yourselves know to

be no part of the religion of Christ! We wish to see it established upon the Catholic and broad bottom, upon which alone it can stand firm, even the scriptural foundation of the apostles and prophets, Jesus Christ himself being its only law-giver and king; and not upon the narrow basis on which it now rests, the articles and canons, the institutions and inventions of fallible and weak men, on which it can never be strongly and firmly fixed; which are all, in the Apostle's language, wood, hay, stubble, whose end is to be burned.

"We wish, that, as it opens its bosom, and admits the most unworthy and licentious persons, without demurring at their open violation of God's commands, so it would charitably extend its arms to take us into its communion, without insisting upon our obedience to the injunctions and commands of men. Finally, we wish, that what God in His wisdom hath been pleased to leave indifferent, your church also, in her wisdom, would be pleased to leave the same; that you would not attempt to mend the institutions of Jesus Christ, but would receive us into your church upon the same terms and qualifications as Christ and his apostles would have received us into theirs, and as God will receive us into heaven at last. This, Sir, I assure you, is all the harm I wish the church: judge then yourself, whether we bear it any enmity, and whether you are not now bound to take from us the incapacities which you engaged, simple as you sat there, should on this condition be removed.

"And you will give me leave, Sir, to think and to hope, that there are numbers of your worthy clergy of the same mind; that it would not at all lessen either the glory, stability, or prosperity of your church, if its bounds were thus enlarged to admit the moderate Dissenters, who sincerely desire so happy a coalition. Its enemies seem to multiply, and dark clouds to rise around it. Popery is making dangerous and mighty inroads on the one hand, and deism on the other. There may come a time, as there formerly has been, when the frame of your church being terribly threatened, we may again be considered as no despicable auxiliaries. But, if we cannot be so happy, as not to be cast out and rejected by our brethren, our consolation is this, that God judgeth in the earth, and will surely, at the proper season, vindicate and plead the cause of the injured and oppressed."—Letter II.

That Towgood would, if living, have heartily approved of the review of Acaster's work in the

Eclectic Review for December, might, I think, be reasonably inferred from these expressions. As Mr. Scates has cited one sentence from that review, permit me to extract another from the same article; and with this I will conclude.

"We want from the Dissenters at the present crisis, not a fawning upon the Church, not a truckling to rank and power, not an abandonment of principles deemed important; but we want an enlightened, magnanimous, Christian patriotism; we want from them, at this moment of the evolution of a new order of things, a style of thinking more enlarged than that of

their worthy ancestors, the Puritans, and a line of conduct demanding more greatness of soul than would be required to die at the stake."

These are not my words: I only regret that they should have been addressed to the deaf, or to those who have no better epithet to bestow on such an appeal, than the term "mischievous."

I am, Gentlemen,

Yours very respectfully,

JOSIAH CONDER.

Watford,

Sept. 15, 1831.

NOTES OF A STUDENT.

No. VIII.

WRITING ON RODS.

IN Numbers xvii. 2. the following command is given to Moses: "Speak unto the children of Israel, and take of every one of them a rod, according to the house of their fathers, of all their princes according to the house of their fathers, twelve rods; write thou every man's name upon his rod." This is the first instance upon record, in which allusion is made to the practice of writing upon rods or staves, a mode we apprehend different to that so generally practised, of employing wooden tablets. In Ezek. xxxvii. 16, we have another allusion: "Son of man, take thee one stick and write upon it, then take another stick and write upon it, and join them one to another into one stick."

It is curious to observe this ancient Jewish custom, originating in the Arabian wilderness, prevalent among the early inhabitants of northern Europe, and familiar to the aborigines of our own island. Upon small thin billets of wood, the Scythians were accustomed to inscribe their Runic letters, spoken

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of by their poets as "the letters which the great Ancient traced out." When sending information to a distance, a messenger was despatched with the communication expressed on a thin slice of wood, and some of these epistles were extant in modern times. These documents were sometimes written from the right hand to the left, and frequently the line commenced running from the top to the bottom, or from the left to the right, and so back to the left again, after the manner of the ancient Greeks, called *βουτροφῆδον*. In the following inscription in the National Museum at Paris, the first line commences from right to left, and the second follows the opposite direction.

NEKEΘENAM ΣΟΛΑΥ
ΑΡΙΣΤΟΚΙΔΣ ΝΟΞΕΝ

"em decalp sully H"
Aristocides made me."

The Runic staves were principally used by the priests, but inscribed with characters denoting the months, weeks, and days, they were common among the people, and served the purpose of an almanack. When Dr. Clarke

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was in Sweden he saw several of these calendars, and though exhibited more as curious antiquities than things in actual use, yet many of the inhabitants were able to decypher the mystic characters engraved upon them. "We saw," he observes, "one of more elaborate workmanship, where the Runic characters had been very elegantly engraved upon a stick, like a physician's cane." A Latin poet of the sixth century, Venantius Fortunatus, thus speaks of these engraved staves in the north, denominating them, however, "ashen tablets."

"Barbara fraxineis pingatur Runa
tabellis
Quodque papyrus agi virgula plana
valet."

Lib. 7. Epig. 18.

The word *rune* is derived by Wormius from *ryn*, a furrow or channel; and was adopted, as he suggests, because of the resemblance which such characters cut in wood, and running in perpendicular lines, have to a furrow; and hence the Greek mode of writing, noticed previously, was called *βουτροφῶνδορ*, because of its resemblance to a furrow traced by the plough.

The ancient Britons were addicted to this custom of writing upon sticks, cutting the letters they made use of with a knife. These sticks were commonly squared, if intended for general subjects, or for stanzas of four lines in poetry; but sometimes they were formed with three sides for the accommodation of the bardic *tribanau*. The *tribanau* were metrical sentences, arranged

into triplets, and were inscribed upon the trilateral sticks. Amongst the Druids three was a mystical and sacred number; and the old bards, even after the introduction of Christianity, long retained their fondness for the poetical triad. A Druidical moral triplet has been preserved by Diogenes Laertius, and many of the triads of the early poets of Britain handed down, of which the following are specimens.

"Snow of the mountain! the bird is
ravenous for food—
Keen whistles the blast on the headland—
In distress, the friend is most valuable."

"The leaf is tossed about with the wind—
Alas! how wretched is fate—
It is old! But, this year was it born."

"Chill and wet is the mountain—cold is
the grey ice—
Trust in God, he will not deceive thee;
Nor will persevering patience leave thee
long in affliction."

"It rains without, the brake is drenched
with the shower—
The sand of the sea is white with its
crown of foam—
Patience is the fairest light for man."

These relics of antiquity are curious, though it is impossible to explain what connexion the writer supposed to exist between the moral precept which he inculcated, and the commencing lines of his triplet. Soon after the final subjugation of the brave and unfortunate Cymry, by the Saxons, the use of the triad as a poetical metre was discontinued; and with the anginum, and the sacred staff, this last remnant of Druidism, the *tribanau* became extinct.

REVIEW OF BOOKS.

Journal of Voyages and Travels, by the Rev. Daniel Tyerman and George Bennet, Esq. deputed from the London Missionary Society, to visit their various Stations in the South Sea Islands, China, India, &c. between the Years 1821 and 1829. Compiled from original Documents by James Montgomery. Two vols. 8vo. London: Westley and Davis. 1831.

Polynesian Researches, during a Residence of nearly Eight Years in the Society and Sandwich Islands. By William Ellis. Four vols. small 8vo. London: Fisher and Jackson. 1831.

A Vindication of the South Sea Missions from the Misrepresentations of Otto von Kotzebue, Captain in the Russian Navy. With an Appendix, by William Ellis. 8vo. London: Westley and Davis. 1831.

WE have frequently heard it asserted that, since the primitive ages, no such instance of the triumph of genuine Christianity over Pagan superstition and idolatry is to be found, as that which has recently been achieved in the islands of the Pacific. And, certainly, comparing the incontestible facts that are presented to our view in the volumes at the head of this article, with what is contained in the pages of Ecclesiastical History, relative to the extension of the pale of the professing church of Christ, and the local overthrow of heathenism, both in ancient and more modern times, we cannot hesitate to declare it to be our firm and decided conviction, that the assertion, so far from being chargeable with extravagance, or exaggeration, is, in sober seriousness, strictly accordant with truth. Rapidly, indeed, did the Christian profession increase in the Roman empire after the conversion of Constantine. The irruption of the

Goths and Vandals opened up a channel for its wide extension in the western parts of Europe. The barbarous Russians and Poles appear to have been converted almost *en masse* from their Pagan rites and customs. And, in more modern times, what achievements have been wrought by the sons of Loyola? Of how many hundreds of thousands have they boasted as converts to the cross in South America, India, and China? But, we may well ask, what was the nature of that Christianity which was thus extended? Was it the simple, the pure, the unearthly, and spiritual religion of the Son of God? Was it the holy kingdom, which is "not of this world?" Far from it. The system that was propagated may be said, indeed, to have been fundamentally Christian; but it was so mixed up with the doctrines and commandments of men, and so emblazoned with the trappings of state, and so assimilated to the forms of heathenism, and so accommodated to the corrupt taste and passions of men, that the offensiveness of its primitive garb was, in a great measure, removed, and it presented little or nothing but what was calculated to inspire the carnal mind with a blind approval of its dogmas, and fill it with superstitious wonderment and awe.

And what are the means that have been employed for the spread of these corrupt forms of Christianity? The edge of the imperial sword, or the proffers of imperial gold; savage violence, or pious fraud; the terrors of superstition,

or the anticipations of carnal delight; adulteration of the truth; accommodations to the prejudices and passions of the human heart; pretended miracles; pompous ceremonies; meritorious mortifications; and numerous other expedients, the record of which has left an indelible blot on the page of history. The zealous propagators of these forms, not so much aiming to turn men from sin to God, as to bring them by any means within what is called the pale of the church, were contented, if they merely drew them from the profession of Paganism to the profession of Christianity, rendering them two-fold more children of hell than themselves. An external conformity was all that they attempted to effect; and if this only was attained, they gave themselves no manner of concern, what sort of Christians they were at bottom, or how much of the Pagan they might still retain in their heart, principles, and conduct. Instead of abolishing their heathen ceremonies, they adopted them, gave them new names and a new direction, and gloried in the numbers who, in their style, were thus converted to the faith.*

Turn we now to Tahiti, and inquire—what were the doctrines there taught, and the practices there enjoined by the missionaries? and what were the means which they employed for their inculcation and enforcement? As to the doctrines, let Mr. Ellis reply:

"Their aim had always been to exhibit fully, and with the greatest possible simplicity, the grand doctrines and precepts taught in the Bible, giving each that share of attention which it appeared to have obtained in the volume of revelation. God, they had always endeavoured to represent as a powerful, benevolent, and holy Being, justly requiring the grateful homage, and willing

obedience, of his creatures. Man, they had represented as the Scripture described him, and their own observation represented him to be, a sinner against his Maker, and exposed to the consequences of his guilt;—the love of God, in the gift of his only begotten Son, as a propitiation for sin, and the only medium and ground of reconciliation with God, restoration to the enjoyment of his favour, and the blessing of immortality. The death of Christ in the place of the sinner, and faith in this atonement, as the sinner's justification before God, were truths most frequently exhibited. The doctrine of Divine benevolence, thus displayed, was altogether new to the Tahitians; nothing analogous to it had ever entered into any part of their mythology. Its impression on their minds was at this time proportionate. The necessity also of Divine influences, to make the declaration of these truths effectual to conversion, and to meeten those who believed, for the heavenly state, had ever been inculcated in the catechetical and other exercises of the school, in the meetings for reading the Scriptures and conversation, and in the discourses delivered in their assemblies for public worship."—Vol. ii. pp. 181, 182.

And how did they teach these Scripture doctrines? By the simple presentation of them to the minds of the heathen. Of this the following is a most affecting example, which, at the same time, illustrates the force of divine truth, when it enters the heart, and brings it under its saving influence:

"In order more fully to illustrate the kind of scripture truth that appears, in connexion with others, to have affected deeply the minds of the people, one single instance, among many that might be adduced, will show, that in the mild and verdant islands of the south, as well as the frozen and barren regions of the north, in Tahiti as well as in Greenland, the attractions of the cross move and melt the human heart. It was the custom of the missionaries, not only to instruct the natives in the school, preach to them in the chapel, and itinerate through the villages, but to assemble them for the purpose of reading, from manuscript, such portions of the scripture as were deemed suitable to their circumstances. On one of these occasions, Mr. Nott was reading the first portions of the Gospel of St. John to a number of the natives. When he had finished the sixteenth verse of the third

* Campbell's Church Hist. vol. ii. p. 74.

chapter, a native, who had listened with avidity and joy to the words, interrupted him, and said, 'What words were those you read? what sounds were those I heard? let me hear those words again.' Mr. Nott read again the verse, 'God so loved,' &c. when the native rose from his seat, and said, Is that true? can that be true? God love the world, when the world not love him! God so loved the world as to give his Son to die, that man might not die! Can that be true? Mr. Nott again read the verse, 'God so loved the world,' &c. told him it was true, and that it was the message God had sent to them, and that whosoever believed in him, would not perish, but be happy after death. The overwhelming feelings of the wondering native were too powerful for expression or restraint. He burst into tears, and as these chased each other down his countenance, he retired to meditate in private on the amazing love of God, which had that day reached his soul; and there is every reason to believe he was afterwards raised to share the peace and happiness resulting from the love of God shed abroad in his heart."—*Ibid.* pp. 187, 188.

That the missionaries held out no secular inducements to prevail on the natives to attend their instructions, or embrace the profession of Christianity, we are thus informed by the same devoted labourer:

"Under these circumstances we acted upon the principles by which our predecessors had invariably regulated their endeavours to teach the inhabitants of Tahiti and Eimeo; and respecting which, after careful observation, I believe we are unanimous in our conviction that they are the true principles upon which any attempts to instruct a rude untutored people can be prosecuted with a prospect of the greatest ultimate success. We made no presents to those who were our scholars, more than to others from whom we had experienced an equal degree of hospitality; we offered no reward to any one for learning, and held out no prospect of personal or temporal advantage to our pupils and hearers; and studiously avoided presenting any other inducements to learn, than the advantages that would be secured to our scholars themselves, by the possession of that knowledge, which we were not only willing but desirous to impart. At the same time we were most anxious, distinctly and powerfully to impress on their minds the desirableness and necessity of their possessing correct ideas of the true God

--the means of seeking his favour through Jesus Christ the only Saviour --the happiness that would result therefrom in the present life, and in that state of existence after death, to which this was but preparative--together with the increase of knowledge and enjoyment that would attend their being able to read the printed books,—preserve whatever they heard that was valuable, by making it fast upon the paper,—and corresponding by letter with their friends at a distance, as familiarly and distinctly as if they were present. By representations such as these, we endeavoured to excite in their minds a desire to hear the Scriptures read, and the gospel preached, in the chapels, and to attend our instructions in the schools."—*Ibid.* p. 255, 256.

While the heralds of the cross, who had ventured among these islanders with the simple aim of converting them to the knowledge of the true God, embraced from the first every opportunity that was afforded for recovering them from their idolatrous practices, it was not till after a lapse of sixteen long years that they enjoyed the delightful spectacle of seeing them casting their idols to the moles and the bats, and engaging in the worship of Jehovah. A time of refreshing did then, indeed, come from the presence of the Lord. Multitudes renounced not only their idols, but their immoral practices, and inhuman customs. The work proceeded from district to district, and from island to island, bringing under its beneficial influence, kings, chiefs, judges, priests, and the inferior order of the people, till at length whole groupes have become externally Christianized; idolatry has been totally abolished; infanticide and other revolting evils have been abandoned; just and equitable laws have been established; and the useful arts, to a certain extent, successfully introduced among them. Had nothing more been effected what friend is there of his species, what heart that is capable of deploring the woes, and rejoicing in

the moral emancipation and elevation of mankind, but must exult in what has thus been achieved?

But this is not all. It is not that at which the missionaries supremely aimed. Though they would have spent a thousand lives to be instrumental in producing such important results as these, they must still have carried on their work with a heavy heart, and gone down at last to the grave, sorrowing over the spiritual condition of the islanders, had nothing more been effected. They could not rest satisfied with any thing short of genuine Christianity. They accordingly laboured most assiduously to guard the natives against the delusion by which millions, in professing Europe, are blinded, that because men assume the name and adopt the forms, they are the subjects of true religion. They taught them plainly and explicitly, that nothing short of a real, thorough, and entire change of heart is requisite, in order to an entrance into the divine kingdom; that there must be the evidences or appearance of such a change before any can scripturally be recognized as Christians; and that it is requisite that those who profess the truth should carry out in their practice all things whatsoever the Lord Jesus hath commanded. Nor did they further labour and teach in vain. The Holy Spirit, who had already, from the commencement of the great external change, wrought internally on the hearts of certain individuals, has accompanied, from year to year, the faithful preaching of the word, with saving energy, to the souls of many hundreds of those who have enjoyed the privilege of hearing it. These have been united in the bonds of church-fellowship in a state of separation from such of their countrymen as do not appear

to have been savingly converted to God, and are now walking in the truth, and showing forth the praises of him who hath called them out of darkness into his marvellous light.

It may easily be imagined what joy this change in the affairs of the mission must have diffused through the hearts of our beloved brethren, who had been so long, laboriously, and "painfully" engaged in it, and what exultation it produced among the friends of missions in Britain, and other parts of the world. Many of our readers will fully sympathize with us in our delightful recollections of the flow of soul which we have experienced, when, at public meetings, we have listened to the affecting descriptions furnished by the living lips of the returned missionary, or, in private, we have perused the interesting pages of the *Chronicles, Transactions, and Reports* of the London Missionary Society, in which, with greater or less minuteness of detail, statements are given of what God has wrought.

That the intelligence which has been transmitted from time to time, must have been peculiarly grateful to the hearts of the Directors of that highly honoured Society, it is impossible not to assume. Tahiti, with its adjacent islands, had, from the first, occupied the foreground in the picture of its operations. Its inhabitants had been the subjects of many prayers; and the circumstances of the missionaries had been an object of permanent anxiety, deliberation, and interest. In order more fully to make themselves acquainted with the state of the different missions, to suggest, and, if possible, carry into effect such plans as might appear requisite for the furtherance of the Gospel, and for introducing among the inhabitants the occupations and habits of ci-

vilized life, the Board, as our readers are aware, came to the resolution, in the year 1821, to send out a deputation to the South Seas, who, while they accomplished these ends, might, at the same time, cheer the hearts and strengthen the hands of the missionaries at their distant, and as it regards intercourse with European brethren, solitary posts of labour.

To the highly honourable and most responsible office of Messengers and Representatives of a considerable proportion of our British Israel, the Rev. Daniel Tyerman, of the Isle of Wight, and Geo. Bennet, Esq. of Sheffield, were selected. Accompanied by many prayers, they embarked on board the *Tuscan*, at Gravesend, on the 2d of May, 1821, doubled Cape Horn on the 1st of August, and on the 19th of September, about sun-rise, the first green island of the west saluted their view—a nameless spot on the surface of the Pacific, but on which, it may easily be imagined, they gazed with unsatisfied delight, and hailed it as a harbinger of the regions beyond. On the 25th, Tathiti, “the desire of their eyes,” burst upon them in all its grandeur and loveliness; and about noon the missionary flag was hoisted to announce their arrival, when great numbers of Tahitians, having made for the vessel, poured from various canoes upon the deck, and mutual salutations followed in abundance.

The two volumes before us contain the *Journal of the Deputation*, as carefully and accurately compiled from very voluminous documents, which they transmitted to the Board of Directors. For this important labour we are indebted to our highly-gifted and universally beloved Christian poet, whose heart beats high at the sound of missions, and whose ear-

liest and best feelings have been more or less associated with missionary undertakings. To say that he has admirably executed the task which was devolved upon him, would only be to express what all must be prepared to anticipate. While he has faithfully confined himself to the order of the multifarious subjects, he has exercised his best judgment in employing the materials, endeavouring so to exhibit them as to do justice to those whose journals he was retracing, and on whose authority the statements derived from them must rest. The work is full of matter that is calculated, in no ordinary degree, to interest the man of taste, the lover of natural science, and the friend of Christian missions. It contains accounts, not only of what the Deputation saw and heard during a residence of nearly a year on the islands of the Pacific, but also statements relative to their visit to New Holland, Batavia, Java, China, India, and Madagascar, where, on the 30th of July, 1828, the Rev. Mr. Tyerman was suddenly arrested in his progress by the hand of death, and his companion in travel left solitarily to prosecute his voyage. Though we feel convinced that the work is already extensively in circulation, yet we cannot deny ourselves the pleasure of placing before such of our readers as may not yet have seen it, a few extracts, selected chiefly from that part which relates to the South Sea Islands.

We begin with the first Sabbath, which the Deputation spent on Tahiti. After adverting to the curious circumstance that though it was *Friday* night of the 30th September, that they retired to rest, they did not wake till *Sunday* morning, which is accounted for by a miscalculation made by Captain James Wilson, when he took

out the first Missionaries, in consequence of which, instead of dropping, they gained a day; they proceed:

"This has been to us, at Matavai, a Sabbath of peculiar enjoyment and sanctity. At sunrise, we went to the chapel on the beach, near Mr. Nott's house—a neat structure, having bamboo walls, thatched with palm-leaves, furnished with benches made of bread-fruit-tree planks, and capable of holding about four hundred persons. It is now used only as a school and prayer-meeting house. On our arrival, we found the place filled with natives, of both sexes, and various ages. They were all kneeling, while one of them was offering up prayer in the most fervent and devout manner. Scarcely a head was lifted up when we entered, and stepped as softly as might be to a place near the person who was officiating at the time. When he had finished his address to the Deity, he gave out a hymn, which was sung with much animation by the people. He then read a portion of St. John's Gospel, many of those who were present producing their Testaments, and following his voice with their eyes on the words of the book. Another prayer was then offered up, and the assembly departed, in the most quiet and becoming order, to their homes, after having continued together about an hour in this spontaneous service, for none but natives were present, except ourselves—two strangers, who coming into their meeting under such circumstances, though we understood not a word that was sung or said, yet were constrained, by evidence which we could not mistake, to confess that of a truth God was in the midst of them; and so, falling down, we felt that we could, with them, worship Him who is no respecter of persons, but who accepteth those, in every nation, that fear him, and work righteousness.

"After breakfast, at nine o'clock, we accompanied Mr. Nott to public service, in the greater chapel over the river. This we found filled with a silent, decorous, and neatly clothed congregation, of nearly six hundred persons; many of the females wore bonnets of the English shape, and other parts of European dress. Mr. Nott preached from the words, 'Sanctify them through thy truth.' John xvii. 17. And what indeed but the truth—the truth of God—could have sanctified such a people as they were, within this generation—yea, less than seven years ago? The audience were exceedingly attentive, and appeared to join heartily in songs of praise, and

silently to engage in prayer with the minister. We dined at Mr. Wilson's, whose house is hard by; from whence, learning that some native teachers would catechise the children, we returned to the chapel; and there witnessed a scene at once exhilarating and affecting. About sixty young persons were on their knees when we entered, while a chief of the district was praying with them. During the catechising which followed, the questions and answers were repeated to us in English, when we were gratified to observe that the former were well adapted, and the latter, for the most part, intelligent and satisfactory. At four o'clock there was public worship again. Mr. Wilson preached from Heb. ii. 3: 'How shall we escape, if we neglect so great salvation?' After the morning native service, Mr. Tyerman addressed us from Luke xiii. 7: 'Cut it down; why cumbereth it the ground?'—and Mr. Jones, in the evening, from Numb. xxiii. 23: 'What hath God wrought?' We closed this first Sabbath among these Christians of the Gentiles with edifying conversation, in company with Mr. Nott and Mr. Wilson, our host. What we have witnessed and recorded now we believe to be a fair exemplification of what occurs every Sabbath here, and at all the missionary stations in these parts. Oh, that every friend of this cause at home could see the things that we have seen, and hear what we have heard, and feel what we have felt, this day, of the presence and power of God to heal, revive, yea, new-create, the souls which sin hath fatally wounded, and exposed to 'the second death!' How would their zeal, their faith, their hope, their love be increased, and their labours, their prayers, and their sacrifices, multiplied in proportion!

"While going to Mr. Wilson's, in the morning, we conversed with Mr. Nott, who has resided here from the commencement of the mission, on the subject of infanticide, and learned, with horror, that it had been practised to an extent incredible, except on such testimony and evidence as he, and the brethren on other stations, have had the means of accumulating. He assured us, that *three-fourths* of the children were wont to be murdered as soon as they were born, by one or other of the unnatural parents, or by some person employed for that purpose—wretches being found who might be called infant-assassins by trade. He mentioned having met a woman, soon after the abolition of the diabolical practice, to whom he said, 'How many children have you?' 'This one, in my arms,' was her answer. 'And how many did

you kill?" She replied, 'Eight!' Another woman, to whom the same questions were put, confessed that she had destroyed *seventeen*! Nor were these solitary cases. Sin was so effectually doing its own work in these dark places of the earth, that, full as they were of the habitations of cruelty and wickedness, war, profligacy, and murder, were literally exterminating a people unworthy to live; and soon would the 'cities have been wasted without inhabitant, the houses without a man, and the land been utterly desolate.' But the gospel stepped in, and the plague was stayed. Now the married, among this Christianized population, are exceedingly anxious to have offspring, and those who have them nurse their infants with the tenderest affection." —Vol. i. pp. 69—72.

One of the most interesting features of the work consists in the truly graphic and picturesque descriptions of natural scenery with which it abounds; and the plates, amounting in number to twelve, are admirably executed, and greatly heighten the idea conveyed by the narrative of the majestic grandeur, the surpassing beauty, and the exuberant richness of Pacific landscape. Having ascended Mount Gyles, which stands nearly in the midst of a vast circumvallation of towering eminences, that meet and astonish the eye at every turn, our travellers were favoured with a prospect which they thus describe:

"The mountains, with surpassing grandeur, and not less beauty of contour and colouring, when seen at due distance, do indeed form corresponding walls, to what may be styled an immense rotunda, roofed with a blue expanse of firmament, overhanging the pinnacles of the everlasting hills. Here, were such an occasion to arrive, a fit theatre might be found for the assembled population of an empire, to receive a message from heaven, by the voice of the archangel, and the trump of God, whose sound should go forth, and be heard throughout the whole area and circumference, crowded with gazing, listening, or adoring multitudes. The proportions of this temple of earth and sky (for such it appeared) were so harmonious and exact, that its immensity was lost, at first sight,

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for want of a contrast whereby to measure its parts. But when we looked back upon the harbour of Taloo, and saw the steep declivities, by which we had ascended from the beach, diminished like peaked points beneath our feet, we were then made almost tremblingly sensible of the magnitude of the mountains that here engirdled our horizon, and the breadth of the interjacent valley, in the middle of which we stood, and felt how little is man, when he perceives but a glimpse of the greater works of God, though *they* are unconscious matter, and *he* a living, intellectual soul. Yet is there an exaltation (akin to the immortality that stirs within him,) even in that humbling sense of littleness; for it is not his inferiority to mounds of earth, and tracts of water, which he feels, but his utter nothingness before Him who made all these, and into whose presence-chamber he seems to be brought, when scenes, like that which we were contemplating, overpower the nerves, and almost disembody the spirit by the entrancement which they induce. Language can convey no distinct idea of such a panorama as here stretched around us. The ground, clothed with exuberant vegetation, rises generally from the coast towards this interior district, where the whole surface bursts, as it were, into abrupt and precipitous elevations, the crests of which are naked rocks, of stupendous bulk, and strangest forms. Some seem to stand on very narrow bases, with broad and beetling fronts; one facing the harbour, resembles a huge tower, surmounted by a sharp spire; in another place, a mass of black stone, apart from the adjacent range, (which is brown basalt) bears a rude likeness to the head and shoulders of a man. The valleys intersecting these gigantic heights, are as lovely and fertile as the eye can desire to look upon, when, giddy and bewildered with gazing on the terrible sublimities above, it seeks repose in the green dells and shady solitudes below.

"In the evening, while we slowly returned across the harbour, the glimmering of the stars, as they multiplied over head, gave to the faded realities of daylight the unsubstantial forms of shadows; woods, rocks, and mountains being alike dark shapes, and the sea itself an invisible mirror of the firmament, in which beneath, as above, the planets Jupiter, from the east, and Venus, from the west, contended with each other in brilliancy and beauty.

"It added much to our enjoyment on this excursion, to be in company with the only two remaining missionaries, Mr. Nott and Mr. Henry, who first came

out, in the ship *Duff*, with Captain Wilson; and while on our return, at night-fall, we sang, in our boat, upon the water, 'God moves in a mysterious way—his wonders to perform,' &c. these fathers of the Polynesian church acknowledged that He had often thus dealt with them, and having found Him ever faithful, they had learned to trust in Him, under the darkest dispensations of Providence."—*Ibid.* pp. 108—110.

Of the process of tattooing, the following account is given:

"Oct. 23. We have often been struck with the singular ingenuity displayed in the tattooing of the bodies and limbs of these people. Not two are marked alike. Different figures and devices, according to every one's fancy, are imprinted upon their skins, with a regularity and beauty which cannot but excite admiration. In very few instances the face was tattooed; the chest, arms, loins, legs, and hands of the men were principally thus ornamented. The women are tattooed on the same parts, but more especially and curiously about the ancles, and over the foot as far as the toes. The rank of the individual might frequently be guessed by the quantity and character of these elegant delineations. We cannot learn that tattooing had any immediate relationship to idolatry, or any of its rites; there is little doubt that it was an artifice employed to enhance personal beauty, according to the notions prevalent here, as well as among other barbarous nations, with whom this usage obtains. As soon as Christianity was received, the practice was conscientiously abandoned. None of the young people are seen thus decorated, though some attempts have been made to revive the fashion in several of the islands. In fact, it is now looked upon as a badge of heathenism, and if openly resumed, in any district, would be regarded as a symptom and signal of revolt against the existing government, of which Christianity is the avowed basis. Tattooing was executed by professional artists, who travelled about the country for employment, and obtained ample recompence from their customers, in hogs, cloth, fruit, and whatever else they wanted. The operation was generally performed at the age of twelve or thirteen years. The whole was not accomplished at once, but at different times, as the patient was able to bear the pain and inflammation that followed every stage of the process. The instruments used were flat bits of hard bone, an inch in length, and of different widths, from an eighth to a quarter of an inch. One edge of

each piece was cut into fine, close spikes, like a very small-toothed comb; it was then fastened to a stick four inches long, as the head of a rake is attached to the handle. This being held between the fore-finger and thumb of one hand of the operator, and the indented edge struck gently with a piece of wood, held in like manner in his other hand, inflicted as many punctures in the skin as there were points in the instrument. The colouring matter was introduced with the strokes, the teeth of the bony tool being each time dipped into a preparation of soot, produced by the burnt candle-nut, collected in a small oven, and mixed with water to the consistency of cream. This colouring, in the olive skins of the natives, becomes an indelible dark blue; and where the tattooing has been well-executed the patterns resemble exquisite net-work, or delicate embroidery. It is remarkable, that though the parts which bear these impressions are liable to be affected with blotches and scars, like the rest of the body, yet, when the wounds are healed, the figures reappear on the sound skin, though sometimes a little distorted."—*Ibid.* pp. 126—128.

It is a subject of sincere congratulation, that the present generation of missionaries and native converts have not been permitted to pass off the stage of time before the most important and interesting facts connected with the previous state of those islands, and with the introduction of Christianity, had been committed to writing. To Mr. Ellis we are under the deepest obligations for what he has secured to us of circumstantial details, which but for such timeous deposition must have been buried in oblivion. The *last battle* fought by the natives, we recollect more than once to have heard described by that venerable and devoted man of God, Mr. Nott, during his visit to this country, and certainly we never heard any thing more affecting or more admirably calculated to exhibit the mild and benevolent genius of Christianity. The account is thus furnished in the *Journal of the Deputation*:

"This evening, after our return to land, Mr. Nott related to us several par-

particulars concerning the last battle of the last war—and may it ever be the last!—in this island; when Pomare, having professed himself a Christian, was opposed by a powerful idolatrous party, and overcame them, not less by his clemency after the conflict than by the prowess of himself and his followers in it. It was on the twelfth of November, 1815, that this decisive action was fought, and it was the Sabbath. Pomare had previously landed from Eimeo, with a considerable number of his faithful adherents, most of whom, like himself, had renounced the worship of idols; and with the force which he then mustered (about eight hundred, including those who had joined him in Tahiti), he hoped to be able to quell the insurrection and recover the sovereignty of this island. Mr. Nott, who had resided with him during his temporary exile, forewarned the king to be on his guard during the Sabbath, while the army rested for the purposes of devotion, since it was probable that the enemy would seize that opportunity to attack him during the time of divine worship. Accordingly he commanded his people (as many as had the opportunity) to assemble armed, and to be prepared at any moment against surprise, but on no account to move except in obedience to his signals. Having planted their muskets on the outside of the building in which they were convened, at the hour of prayer, they entered upon the solemn service, but were soon interrupted by the cry, 'it is war!—it is war!'—Pomare, who remained without, on a spot where he had an ample view of the neighbourhood, having discovered a considerable body of the enemy, hastening in martial array towards the place where he and his people were met. He, however, maintained his presence of mind, and ordered that the singing should proceed, prayer should be made, and the whole duty of God's house be performed, unless actual hostilities were commenced before it could be concluded. This was done, when, under the dire necessity laid upon them, they rose from worship, and went forth to battle, resolved, in the spirit of the exhortation of Joab to Israel, to 'be of good courage, and play the men for their people, and for the (cities) of their God'; content also to add, 'the Lord do that which seemeth him good!' Thus they marched in several bands, one following another, to meet the foe. When the first troop had advanced some distance, a signal was given, whereupon they halted, and, falling down on their knees, implored divine protection, and success against the idolaters. They then went forward, and the second division,

at the same place, bowed themselves on the ground in like manner, supplicating help from above; division after division followed the example, and thus, not with carnal weapons only, but with the most effectual missile from the armoury of God—with 'all prayer,' they faced, they fought, and they discomfited, the rebels. One of the chief prophets of Oro, the god of war, animated the idolaters, promising them victory, the spoil of their antagonists, and the sole dominion of the island. The struggle was long, and fierce, and wavering in its issues, as the desultory conflicts of undisciplined combatants must be. While the foremost warriors of the king's army were thus engaged with open breast, and arm to arm, against their desperate assailants, a corps of chosen men, defiling through a wood that flanked the field, emerged from thence in the critical juncture, and fell with irresistible impetuosity upon the rear of the latter, levelling and routing all before them. The chief commander of the idolaters was slain, and the intelligence of his death being rapidly communicated through the ranks of his followers, already broken, a panic seized them, and they fled in utter confusion to the mountains.

"The prophet of Oro, among the most disheartened and terrified, sought refuge with the rest in the recesses of the interior. He has since declared that the power of Oro then forsook him—the evil spirit went out of him, and never afterwards returned. Pomare's conquering bands were eager to pursue the fugitives and complete the victory, though they disavowed the purpose of destroying them. The king, however, interfered, and said, in a style of oriental magnificence, 'The mountains are mine: follow not the vanquished thither! The motus (the low coral islets where the enemy had left their wives and children) are mine: let them alone there also. Proceed only along the open ways. Take no lives:—take nothing but the spoils which you find in the field or on the roads.' The idolatrous prisoners were so affected by the king's lenity, and the forbearance of the victors generally—having expected, as a matter of course, to be barbarously murdered in cold blood—that many of them immediately offered to join Pomare's army. These were magnanimously pardoned, and received into his service; so that, on that very day, idolaters who had fought for Oro and his priests united in rendering thanks to the only true God for the victory which the Christians had obtained. Others of the dispersed adversaries, when they saw and heard how differently the king

acted on this great occasion from the inhuman usages of their country, gave themselves up at discretion, coming with their weapons in their hands, and words of peace on their lips. They were all made welcome. Thus ended that glorious day for Tahiti—glorious, not for Tahiti only, but for all the islands in the Pacific whither the gospel has subsequently been carried from that Zion in the West.

"On the evening of the battle, the aforementioned prophet of Oro stole down from his retreat to the beach, with one attendant only. There they seized a small canoe, and put off to sea; but the courage of the attendant failing, he flung himself into the water, at the reef, and swam on shore. The prophet, therefore, pursued his voyage alone, through the darkness of the night; and, by almost incredible exertions, reached Eimeo in safety. On landing he went and delivered himself up to the queen, whom Pomare had left behind under the care of Mr. Nott. The missionary was consulted as to what ought to be done with this strange and terrible being, who was known to be at once one of the most implacable of the king's enemies, and the most malignant of the opposers of Christianity. A hesitating word from Mr. Nott might have caused him to be massacred, without mercy, on the spot. 'Let him live; do him no harm; give him food,' said the Christian teacher; and his advice was obeyed. The humbled and astonished captive was overcome by such unexampled kindness: and, being allowed his liberty, he began to attend the school for adults: soon afterwards he made open profession of the faith of the gospel, and has thenceforward conducted himself as a sincere convert.

"Such was the effect, upon the minds of the natives at large, of the clemency shown to the defeated rebels in Tahiti, that a spirit of prayer came upon the whole population; and the voice of penitence, of supplication, of thanksgiving, resounded at all hours of the day from the bushes, under cover of which the people—men, women, and children, socially or singly—retired to give utterance to their desires, their fears, or their exultation, under the conviction of sin, alarm at the judgments which they heard denounced by the new religion against the wicked, or their joy, hope, and peace in believing. The priests of Oro were maddened by this change, which they could not prevent; they threatened the king, the people, the missionaries, but their rage was impotence. Their idols could not save either themselves or their worshippers; all the former perished, and many of the latter turned

from them to serve the living God."—*Ibid.* pp. 158—162.

(To be continued.)

The English and Jewish Tithe Systems, compared in their Origin, their Principles, and their Moral and Social Tendencies. By Thomas Stratten. London: Holdsworth and Ball. 1831. pp. 280.

FROM the very first introduction of Christianity into the world, to the present hour, one of the most prolific sources of the errors, corruptions, and mischiefs by which men have debased it, has been "Judaizing." In the very first stages of its propagation Jewish zealots would have destroyed its free, impartial, universal genius, by making it a mere addition to the institutes of Moses, which should attain no extension but as it followed the previous spread of Judaism; for, according to them, the convert to Jesus must be first a proselyte to Moses; a man could be a Christian only as he was the circumcised observer of every Levitical institute. By the same process they would also have subverted the very foundation of the believer's hopes, and have destroyed the prime glory of the gospel scheme of mercy, representing salvation as the fruit of the "deeds of the law," rather than of faith in the free grace of God through Christ. Then, in after ages, if a pompous ritual needed justification and defence, and none could be found for such gorgeous vanities in the simple, spiritual instructions and examples of the New Testament, the misapplied exemplars of the old dispensation were employed to afford them the shield of their venerable authority. If the priestly encroachments, splendours, and dignities of the hierarchy sought for their better security, and to engage the more ready submission of the people, some

divine sanction, the Jewish scriptures were at hand to help out the deficiencies and omissions of the Christian, in substantiating the claims of ecclesiastical usurpation. And at the present day, the strongest hold on pious minds, possessed by that grand abuse and corruption of Christianity, the union of Church and State, is derived from the example of that association, as it was exhibited in the institutes of Moses, pleaded as retaining its divine authority in connexion with the New Testament economy; for with multitudes of excellent, but ill-informed persons, whose reverence for Scripture could not be too much commended, were it but better directed, it is enough that a precept or example is found in any part of the sacred oracles, apart from any necessary and cautious inquiry, how far it is applicable to the particular case under present consideration.

In the mean time, the Jewish Scriptures and institutions are by many, who make the most liberal use of them, and who build on them so many of their favourite and profitable peculiarities, most grievously misunderstood; and as these errors are found so advantageous, there is the less hope of their being detected and abandoned. It is, therefore, a most important service on behalf of pure, scriptural Christianity, to set in a clear light the true character and designs of the Mosaic institutions. To this interesting department of inquiry, Mr. Stratten has assiduously applied his vigorous mind. In his former work, on the Priestly Office and Character, which deserves, and we hope will obtain an extensive circulation, he has aimed a powerful and successful blow against the usurped, unscriptural claims of both the Papal and Protestant priesthoods. In the book under present con-

sideration, Mr. Stratten has shown that Christian ministers, of whatever communion, have as little claim to the tithes by which the Priests and Levites of old were rewarded, as to the office they sustained, or pretence of discharging the duties they fulfilled. In following out the elaborate comparison between the English and Jewish tithe systems, into which Mr. S. has entered, the almost perfect contrast between the institutions and circumstances under which the tenth of the produce of the soil has been levied for the support of the ministers of religion in these two instances, becomes, at every step of the process, more and more apparent. And seeing it will undoubtedly on all hands be admitted, that the law of Moses was but a temporary arrangement, designed to subserve some most important purposes during the period of its appointed continuance, and then to be laid aside as an instrumentality, which having accomplished all it was designed to effect, was no longer needed; certainly the tithe system, so far from being able to plead for its perpetuity and adoption under the new and final economy, an exception from the ephemeral and limited character of the dispensation of which it formed a part, was itself so fixed in the very centre of the local and peculiar circumstances and institutes of the Jewish people, was itself so plainly a peculiarity arising out of other peculiarities in the situation of their tribes, that of all their partly sacred, partly national observances, this would seem to be the one most certainly destined to expire in the close of their religion and polity; the one, which it would be most impossible with any justice, reason, or Scripture to incorporate with the free and voluntary kingdom of Christ, and

to set up as a matter of divine appointment, wherever that kingdom might obtain an establishment. The truth is, that the Church of England, as it is established by law, connected with the State, and supported by taxation, is a parliamentary, not a scriptural religion. This fact the advocates of that Establishment are naturally anxious to keep out of sight, well knowing, that were it once distinctly discerned, many serious and excellent persons, who now support it on a very widely different supposition, would find their attachment to it greatly weakened. Whenever, therefore, any portion of Scripture can be made to seem to give it some countenance or support, its aid is eagerly sought. The New Testament gives such a hierarchy no sanction, that is certain. But the Old Testament contains the model of institutions in which Church and State were, not united, but one, identical; that is enough. On this loose analogy, this but seeming resemblance, arguments are immediately founded. The materials for the reasoning are borrowed from the Scriptures, therefore the reasoning must be scriptural, and you have, summarily, authority and precedent from the Bible for church establishments. The Jews paid tithes; therefore Christians ought to pay tithes. Jewish kings put in force laws relative to religion and worship, which God himself had given, and required them to execute; therefore Christian kings have power to *make laws* in the church of Christ. God, by his immediate authority, most distinctly revealing his will, required an exact observance of every particular ceremonial; however minute, in the long train of sacrificial and other services he appointed; nevertheless requiring, in the prescribed conformity to the national religion,

but little in respect of belief, or opinion, or points of doctrine; therefore Christian rulers are empowered to draw up long creeds, articles, and formularies, defining most accurately every abstruse, or doubtful, or disputable dogma; and to demand of their subjects a most cordial and entire assent and consent, to all and every thing therein contained. It is astonishing men should reason thus, and the only explanation of the fact is, that it is their interest to do so. The immense and glaring discrepancy between the premises and the conclusion drawn from them, the utter impossibility of arguing from one case to another so totally dissimilar, is so obvious, that only a mind warped by interest, prejudice, and party can overlook it.

Mr. Stratten has pursued the comparison, or rather the contrast, between the English and Jewish tithe systems in as many chapters, through the nine following particulars:—"Their origin—the political and relative situation of the tithe owners—the kind of property subjected to the payment of tithes—connexion with difference of climate and dispensation—the relative numerical proportions between the tithe owners and the tithe payers—the mode of distributing the tithes—official relation of the tithe owners to the population of the respective countries—their respective sanctions—and their effects upon the social and religious interests of the community." In each of these respects there is exhibited all the difference that might be anticipated between the character and effects of an equitable arrangement established by divine authority, and a usurpation gained by craft from superstition, for the aggrandisement of an aspiring, worldly hierarchy. The whole comparison is pursued

in a manner that displays much ability and research, and will repay an attentive perusal. In the closing paragraph of his work, justly confident in the strength of the case he has laboured to establish, and warmed with the important and interesting views that have opened on his mind during the discussion, the writer thus sums up his case, and expounds his ultimate views:—

“ We blame them not (churchmen to wit) for their attachment to Episcopacy; we blame them not for their veneration for those places in which their fathers worshipped; but then, we think, we have a right to expect, that they will *themselves* support that which they prefer. We think we have a right to expect, that they will assist in taking the load of ‘ their own church’ from the shoulders of those who support other forms of polity; and if they think the frame-work of their own communion is not too heavy and gorgeous, try how it will fit their own shoulders, and rest upon their own backs. Dissenters have helped them to support the cumbrous edifice long enough; and the reward they have received has been, the superciliousness of those whom they contributed to feed—as much calumny as an abused and credulous public ear was willing to entertain—and penalties as heavy as the spirit of the age, at any period, would allow to be inflicted. The duty which they owe to themselves and to their children—the duty which they owe to the principles for which their fathers suffered—the duty which they owe to their country’s peace and weal—above all, the duty which they owe to the sacred cause of truth, requires them, now that the public is beginning to be disabused, and disposed to listen, to state their case. Justice, truth, and sound policy are essentially involved in the plea which they prefer, and the request which they make. That plea will they urge, that request will they press, by every fair, peaceful, and constitutional means in their power, which is, that all State endowments for the support of religion be withdrawn, and appropriated in the wisest and most equitable manner which Parliament can devise, for the relief of the different interests of the country; that all the absurd and impolitic distinctions which men, who unhappily know little, if any thing, about true religion, have connected with certain modes of its profession, may be totally

and for ever destroyed; that as an essential part of this good and righteous work, there be, not tithe composition nor tithe commutation, but **TITHE ABOLITION!**” —pp. 279—280.

This is speaking out. The author who writes thus may at least lay claim to the merit of frank and open dealing. And, indeed, both the times and the cause require firm, calm, unambiguous language. Tithes will be abolished, the union of Church and State will be dissolved. We say this, because we are firmly persuaded, the designs of Jesus Christ for the purification of his truth, and its spread in the earth, cannot otherwise be accomplished. And all power is in his hands. In the dominion of providence he will overrule events in a way surpassing all human anticipation, to effect his designs. Nor are we without confidence in those views of his cause we entertain. We feel assured they are true, accordant equally with reason, and with Scripture. And truth will ultimately prevail. It can survive circumstances, and changes, and opinions. It will subdue, and controul them all so as to clear the way for its ultimate victory and dominion. When, therefore, we hear the alarmed friends of certain institutions exclaim upon every instance of bold, searching investigation, or of threatened change in human affairs, they are in danger! in danger! we interpret those terrors as an acknowledgment, that the tottering cause is not built on truth—a confession the more to be regarded, because neither designed nor perceived by those who make it.

The question of tithe abolition is two-fold, partly religious, partly political. As a religious question, it involves the great controversy on the compulsory and voluntary modes of supporting the religion of Christ. With us this point has long been settled. Let any honest,

unprejudiced, intelligent mind pronounce which plan is the more scriptural, that is, allowing the New Testament to be the only final, exclusive authority in the New Testament dispensation; which is the more congenial with the spirit and genius of the Christian faith; which affords the better security for an efficient ministry, and a state of harmony and love between pastors and their flocks; which interferes least with the secular affairs and institutions of mankind, and offers fewest impediments to the introduction of the Gospel into all lands; which has the stronger tendency to corrupt the church of Christ and its ministers, by supplying most of the debasing mixtures of wealth, pomp, and worldly power. If, after the question has undergone the discussions of reason, and has been tried by appeals to inspired authority, any doubts should remain, facts will soon decide them. The voluntary churches of Britain and America; the voluntary efforts to spread the Gospel through the world, and every where triumphing, made by Bible, Missionary, and School Societies, will soon convince the world, whether the religion of Christ should derive the supplies necessary for its support and propagation from the tithes and rates men are compelled to pay, or from the free contributions Christians delight to give. At the present juncture, Christians who act on the principle of voluntary effort, in administering and promoting the Gospel, are with active zeal not only maintaining their position at home, but every where around them, and to the ends of the earth, are putting forth their zealous, uncompelled exertions to extend the victories of the religion of truth and grace; while in striking contrast to these disinterested, spontaneous sacrifices, the

alarmed possessors and advocates of compulsory levies and state endowments for the ministers of religion, seem to have concentrated all their anxieties and energies for the one object of defending their exclusive privileges, and retaining their ample funds, furnishing an illustration of the comparative tendencies of the two systems not likely to be lost on an inquisitive and searching age.

But tithe abolition is also a political question. Tithe property, and the Established Church it maintains, are state arrangements, and have been brought into close contact in various ways, with those secular interests which are the more appropriate subjects of the legislative enactments of the supreme authorities of the realm. Almost every member of the British legislature has a direct personal, or family interest in church property and patronage. Every proposal to alienate the ecclesiastical revenues of the established religion is sure to be met with the cry of revolution, spoliation, and anarchy. The great majority of the clergy well knowing, that from free contributions *they* would derive but a scanty pittance, and looking on such a mode of support as a deep degradation, hear with unfeigned horror and alarm of any alteration in a plan, which secures incompetence and indolence from danger, and rewards it as liberally, or more so, than zeal and efficiency. Those who reared the fabric of the British constitution, laboured to insert the ecclesiastical materials in the very foundation of the structure, so that it might be for ever impossible to separate and remove them without violence, and the overthrow of the entire edifice. The inheritors of the powers, dignities, and emoluments appropriated by these political

architects to the favoured ecclesiastics of a particular creed, of course maintain, that the security of the whole social fabric depends on the nation's preserving with religious care every immunity of their privileged order. No doubt, at present, the views of almost all our statesmen and members of the legislature are in accordance with these representations. Partly from interest, partly from prejudice, in some measure from ignorance of the subject, and in a great degree from the feelings of the aristocratical caste, which in England is so extensive, and so universally of high church sentiments and feelings, our great men are, with few and rare exceptions, all for maintaining the state religion. These various and formidable difficulties in the way of tithe abolition, as a measure of the domestic policy of Great Britain, we clearly perceive, and strongly feel. Meanwhile we are neither republicans, nor radicals, nor levellers; but true-born Englishmen, filled with an enlightened attachment to a constitutional, limited monarchy, and glowing with an honest, patriotic love to "our own, our native land." A writer in the last number of the *Quarterly Review*, denominates Protestant Dissenters an "old republican faction." That statement, whether so intended or not, is an untrue, injurious calumny. Protestant Dissenters are not republicans; but they believe all the other powers, privileges, and free institutions, enjoyed by the various orders of the British people might, and would survive that unnecessary, unjust, and injurious state patronage of a particular sect of Christians, so long the bane of England, both in religion and politics, whenever the legislature shall peacefully decree its termination; and they also believe the British crown would

then flourish on the heads of princes of the Brunswick family, more splendid and more secure than ever. It is only that our hearts sometimes almost misgive us, lest this "consummation so devoutly to be wished," and which an enlightened people, we are persuaded, will, ere long, demand with an earnest, if not an unanimous voice, should be resisted in a manner we will not name, by a desperate, long-dominant faction. Amidst these fears, our chief hopes, under God's providence, rest on the effects of a constant course of calm, free, enlightened discussion. We would have facts, reasonings, appeals on this great subject, constantly presented to the attention of the public. Thus only can the minds of men be prepared for a result so auspicious to truth, our country, and the world; and to effect, by peaceful deliberation, so great a change in human affairs, opinions, and interests. For this reason we hail Mr. Stratten's labours, and consider, that he has rendered by them most valuable service to the great cause of Christian liberty, truth, and justice. In the extract we have given from the closing paragraphs of his work, he sets the claims and views of Protestant Dissenters in a just light. We do not wish to deprive the sect at present endowed by the state of its ascendancy, that our own or any other denomination may occupy the vacant position. We do not wish to deprive them of their compulsory revenues to enrich ourselves with the spoil. We do not wish to revive those unjustifiable measures, which once made it penal to worship God according to the episcopalian ritual. But we do wish to see distinctions abolished, which have no foundation in reason or justice, to see Christians in Britain all

on equal terms. More than one half the worshippers of these islands at the present time, assemble in buildings reared by the voluntary contributions of their occupants; and listen to the instructions of ministers, whose education and support are derived from the same source. Why should the minority be favoured at the expense of the larger number, and in fact compel them first to pay for their worship, and then for their own? And then this majority, thus unjustly burdened, is annually increasing. Their free institutions and spontaneous energies are constantly extending their influence, and multiplying their numbers. At the same time the endowed minority is constantly diminishing. They are divided and distracted among themselves. Their monopoly enfeebles, corrupts, and paralyzes them. Can such a state of things long continue? It needs no prophetic spirit to answer; no, it is impossible. It ought not, and it cannot.

We cordially recommend Mr. Stratten's work to our readers. It deserves, and will repay an attentive perusal. Were we disposed to pursue a critical examination of the literary merits of the style of writing adopted by the author, we might object that it is too uniformly rhetorical. Greater simplicity and compression, a more sparing introduction of ornament, and greater brevity in the illustrations, would appear to us great improvements. Mr. Stratten's powers of thought and expression are of an order to render a strained or laboured style quite unnecessary to secure his readers' interest and attention. Simplicity is a charm in every species of composition, for the want of which nothing that can be substituted will compensate. We are sincere

well-wishers to Mr. Stratten's reputation and success as an author, and entertain a high opinion of the merits of the two works with which he has favoured the public, and, therefore we should proportionally regret that a fault so easily corrected as that we have pointed out, should continue to impair the excellence of his productions.

ספר הנבית הקדשה על פי ארנני ומשיח
ישוע המשיח נקדם מהניגיה אל הקברות ו'

The Book of the New Testament according to our Lord and Saviour Jesus the Messiah. Translated from the Greek into Hebrew. London. Bagster. 1831. 64mo. and foolscap 8vo.

A MORE acceptable present to the lovers of Hebrew literature, and a more convenient and attractive gift to the lost sheep of the house of Israel, than the work before us, has never issued from the press. It is, beyond comparison, the neatest and most beautiful specimen of Hebrew typography that has ever come into our hands; and greatly heightens those claims which the indefatigable and ingenious publisher possesses on the respect and gratitude of the literary, and especially of the literary portion of the religious world.

The want of a new and critically improved version of the New Testament in Hebrew has long been pressingly felt. That published several years ago by the London Society for promoting Christianity amongst the Jews, though professedly examined and corrected by nearly fifty of the best Hebrew scholars, is, in many parts, most infelicitous in its rendering of the sense of the original, while the general style is such as must offend those who are familiar with the principles of Hebrew taste, and habituated to the study of the too much neglected, but important minutiae of Hebrew grammar. The translation now before us bids

fair to remedy these evils. Its style is more idiomatic. Those forms and combinations which are peculiar to the New Testament, are, for the most part, happily resolved into corresponding and equivalent Old Testament phraseology; and where this could not conveniently be done, identical forms and combinations have been selected from the Rabbinical dialect of the period approaching nearest to that in which the books of the New Testament were composed. The translator (Mr. Greenfield) has availed himself of whatever lights the present advanced state of Biblical interpretation has furnished him; only it does not appear, so far as we have been able to discover, that he has adopted any of the more modern recensions of the Greek text as his standard, but has followed the readings of the *Textus Receptus*. In pursuing this course, we doubt not he simply acted in accordance with the desire of the publisher, who, it is well known, retains that text in all his editions; and though, for ourselves, in common, we feel convinced, with many of our readers, we could have wished that some generally approved critical edition had been followed, we cannot but deem it a most fortunate thing for Mr. Greenfield, that he was laid under a kind of necessity to act as he has done. When he commenced the work of translation, which must have been two or three years ago, he could not have had the slightest idea of the grave charges of Neologism, which have so unsparingly been brought against him, and, therefore, in furnishing a new version, he cannot have been influenced in any way whatever by these charges.

As the first production, in the way of translation, which has come from Mr. Greenfield's pen, since his appointment to be superintendent of the versions published by the Bible

Society, this work, although it had been long in preparation before his appointment, will naturally be subjected to severe scrutiny by his opponents, should any of them be capable of undertaking the task. In our opinion, he may safely stake both his literary and orthodox reputation on the issue. Let them produce a single passage containing a rendering that is at variance with any one article of Christian belief. Let them convict him of having introduced any thing that is in the smallest degree calculated to further the views or advance the cause of those who deny the Lord that bought them with his blood, and do despite to the Spirit of grace, by whose influence that blood is, in its moral virtue, applied to the hearts of sinners for pardon and sanctification. Let them do this, or let them refrain from "moving their tongue" or their pen against the innocent, and through him against that noble and most useful Institution, with the labours of which, in one of its most important departments, he is so intimately connected.

In order that the superior excellence of this version may be in some respects appreciated by our readers, we shall first compare it, in a few passages, with that of the London Society, to which we have referred.

The first thing which strikes us, in opening the book, is the difference in the title, which, in the former work, stands thus:—*ברית החדשה*, *ברית החדשה*, which, we apprehend, can only mean, "A New Covenant by a Messiah." In the work before us, it is correctly *ברית החדשה* "The Book of the New Covenant, by our Lord and Saviour, Jesus the Messiah." The former might suit the prejudices of a Jew; the latter rendering is consistently Christian.

Turning over the leaf, we find

covenant WHICH IS SHED (רֹב עֲקֻבְּמוֹנִים) for many FOR THE FORGIVENESS of sins.

In Mark ix. 31, the old version reads: וְיֵאָמְרוּ אֵלָיוּם וְיֵאָמֵר אֵלֵיהֶם "And he said unto them—A Son of Man shall be delivered into the hands of men, and they shall kill him; and in HIS KILLING, (or WHEN HE IS KILLING, actively) he shall rise the third day." Mr. Greenfield correctly renders: וְיֵאָמְרוּ אֵלָיוּם וְיֵאָמֵר אֵלֵיהֶם "And he said unto them—A Son of Man shall be delivered into the hands of men, and they shall kill him; and in HIS KILLING, (or WHEN HE IS KILLING, actively) he shall rise the third day." Mr. Greenfield correctly renders: וְיֵאָמְרוּ אֵלָיוּם וְיֵאָמֵר אֵלֵיהֶם

וְיֵאָמְרוּ אֵלָיוּם וְיֵאָמֵר אֵלֵיהֶם "And he said unto them, THAT THE Son of man shall be delivered into the hands of men, and they shall kill him; and AFTER THAT HE IS KILLED, he shall rise on the third day."

If we turn to the Epistles, the decided superiority of the new version over the old, becomes still more apparent. Take, for example, the 12th chapter of the 1st epistle to the Corinthians, of which we subjoin a literal translation of each version.

THE VERSION OF THE JEWS' SOCIETY.

1. Now concerning that which is the Spirit's, I will not conceal it from you.

2. Ye know that ye were Gentiles, going to dumb idols, according as ye were brought.

3. Wherefore I make known unto you, that no man, who speaketh by the Spirit of God, calleth Jesus accursed; and no man can say that Jesus is my Lord, (אֲדֹנָי Sir) except by the Holy Ghost.

4. Now there are divers gifts, but one Spirit.

5. And there are divers services, but my Lord is one.

6. And there are divers operations, but one God who worketh all in all.

7. But the revealing (actively) of the Spirit is given to all for good.

8. For to one is given, by the Spirit, the word of wisdom; and to another the word of knowledge, by the same Spirit;

9. And to another faith, by the same Spirit; and to another gifts of healing, by the same Spirit;

10. And to another miracles; and to another prophecy; and to another proving the Spirits; and to another kinds of tongues; and to another interpretation of tongues;

11. And all these worketh the one same Spirit, and divideth to every man according to his will.

12. For as the back (אֶחָד) is one and hath many pieces, (אֶחָד) and all pieces of one back, the many, are but one back, so also is the Messiah.

13. For by one Spirit are we all baptized into one back, whether Jews or Greeks, whether bond or free, and have been all made to drink into one Spirit.

14. For the back is not one piece, but many.

MR. GREENFIELD'S VERSION.

1. Now concerning the things of the Spirit, it is not my wish, brethren, that ye should be ignorant

2. Ye know that ye were Gentiles, following after dumb idols, according as ye were led.

3. Wherefore I make known unto you, that no man, who speaketh by the Spirit of God, calleth Jesus accursed; and no man can call Jesus Lord (אֲדֹנָי Lord) except by the Holy Ghost.

4. Now divers are the gifts, but the Spirit is one (or the same.)

5. And divers are the ministrations, but the Lord (אֲדֹנָי) is one or the (same.)

6. And divers are the operations, but it is the same (or one) God who worketh all in all.

7. But to every one is given the revelation of the Spirit to profit.

8. For to one is given, by the Spirit, a word of wisdom; and to another a word of knowledge, by the same Spirit;

9. And to one faith, by the same Spirit; and to another the gifts of healing, by the same Spirit;

10. And to another working of miracles; and to another prophecy, and to another the proving of spirits; and to another divers tongues, and to another interpretation of tongues;

11. And all these worketh the one same Spirit, and divideth to every man according as he will.

12. For as the body (אֶחָד) is one and hath many members (אֶחָד) and all the members of the one body, though many, are but one body, so also is the Messiah.

13. And therefore by one Spirit, are we all baptized into one body, whether Jews or Greeks, whether bond or free, and have been all made to drink into one Spirit.

14. For the body also is not one member, but many.

15. If the foot shall say, Because I am not a hand, I am not the back's, is it not therefore the back's?

16. And if the ear shall say, Because I am not an eye, I am not the back's, is it not therefore the back's?

17. If all the back were an eye, where were the hearing? If the whole were hearing, where were the smelling?

18. But now hath God set the pieces, each piece of them, in the back, according to his will.

19. And if they were all one piece, where were the back?

20. But now there are many pieces, but one back.

21. And the eye cannot say to the hand, I lack thee not; nor the head to the feet, I lack you not.

22. And much more the pieces of the back which appear very feeble have need of us.

23. And those that appear very shameful parts of the back, them we honour more, and our nakedness has more honour.

24. And our comely parts are not lacking; and God hath mixed the back; and given more glory to that which is wanting;—

25. That there should be no strife in the back, but that the pieces should care one for another.

26. And whether one piece suffer, all the pieces suffer with it; or whether one piece be honoured, all the pieces rejoice with it.

27. Now ye are the back of the Messiah, and pieces in the whole.

28. And of them God hath set in the Church, first messengers, secondly prophets, thirdly teachers, and after that miracles, then the gifts of healing, strengths, governments, and kinds of tongues.

29. Are all messengers? are all prophets? are all teachers? are all mighty men?

30. Have all the gifts of healing? Do all speak with tongues? do all interpret?

31. But be zealous for good gifts; and yet I declare to you a way of profit.

We have translated as we believe a Jew would understand these versions, if, indeed, the unidiomatic constructions, and the unusual forms and mis-use of words in the old version could allow him to understand it at all. Our limits will not permit a more distinct specification of the faults of the one,

15. If the foot shall say, Because I am not a hand, I am not of the body, is it not therefore of the body?

16. And if the ear shall say, Because I am not the eye, I am not of the body, is it therefore not of the body?

17. If all the body were eye, where were the hearing? If the whole were hearing, where were the smelling?

18. But now hath God set the members in the body, each of them as he pleased.

19. And had they been all one member, where were the body?

20. But now indeed the members are many, and the body one.

21. And the eye cannot say to the hand, I have no need of thee; nor yet the head to the feet, I have no need of you.

22. And much more those members of the body, which appear more feeble, are necessary.

23. And those which appear more the objects of shame to the body, them we invest with more honour, and our nakedness hath more glory (or ornament.)

24. And our comely (or ornamental) parts have no need; but God hath arranged, (or, prepared,) the body, and given more glory to that which had none;

25. That there should be no strife in the body, but that the members should care one for another.

26. And whether one member suffer, all the members suffer together; or whether one member be honoured, all the members rejoice together.

27. Now ye are the body of the Messiah, and members of the parts (*μέμους* i.e. of each other.)

28. And of them God hath set some in the Church, first apostles, secondly prophets, thirdly teachers, and after that miracles, and then gifts of healing, helps, governments, divers tongues.

29. Are all apostles? are all prophets? are all teachers? are all miracles?

30. Have all the gifts of healing? do all speak with tongues? do all interpret?

31. But be zealous for the best gifts; and yet I shew unto you an exceedingly more excellent way.

and the superiority of the other version; but one most important distinction we cannot suffer to pass unnoticed. In the version of the London Society our Lord (upon what principle we know not) is uniformly designated as "MY Lord," *κύριε* when the original is distinctly 'Ο *Κύριος*. This Mr.

Greenfield has correctly rendered ~~the~~ "the Lord," by which title the Messiah is distinctly announced in Mal. iii. 1, and which forms one of the divine titles, never being given in this form to any creature. The other mode of rendering reduces this emphatic mention of the Saviour to a mere salutation of a human being, and cannot be too severely reprobated.

Our readers must perceive, that several of these errors seriously affect the sense of the divine testimony concerning the person and office of our Lord, and must tend to lower his dignity in the mind of every Jewish reader of the London Society's version of the New Testament. With that version it is said, that about fifty Hebrew scholars were engaged, either in the way of correction or revision. Towards its publication the Edinburgh Bible Society has contributed £700, and we suppose much larger sums have been drawn, for the same purpose, from the coffers of the London Society for converting the Jews.

Now, on the detection of these mischievous errors, would it be candid or just to charge the Rev. Messrs. Thelwall and Boys, and all or any of their learned fellow-labourers, with being secret Neologians—the masked enemies of the truth as it is in Jesus? Shall we

forthwith charge the good people of Edinburgh, who have displayed such exuberant zeal against all "false doctrine, heresy, and schism," with subscribing £700. to subvert that faith which with such ostentatious fervour they profess to love? Shall we arraign the Jews' Society as a grand confederacy of concealed infidels and carnal men, who seek by a worldly policy and a corrupted version of the New Testament, to soothe the haughty prejudices of philosophical infidels and continental Jews; and though the accusation may be a hundred times denied, shall we a hundred times reiterate the charge? No—we will not follow the unworthy example which the parties to whom we allude have so frequently supplied. But we will say, that the Rev. Messrs. Boys and Thelwall in London, and Messrs. Haldane and Co. in Edinburgh, would have much better employed themselves, (if capable, we repeat it, of such employment) in amending this *Jewish* version, published and circulated by Societies with which they are so intimately connected, than in calumniating the character and unjustly impeaching the orthodoxy of Mr. Greenfield, who has here and elsewhere given such a decided negative to their foul aspersions.

NEW PUBLICATIONS, WITH SHORT NOTICES.

The Supreme Importance of the New Creation, viewed in Connexion with Religious Ceremonies. A Sermon preached at Thrapston, Feb. 6, 1831. By S. Green, Jun. Holdsworth and Ball.

THIS discourse, preached in consequence of a clergyman's refusal to inter an unbaptized parishioner, forcibly illustrates two interesting topics:

—1st. The supreme Importance which the Scriptures attach to the New Creation; and 2ndly, the imperfect Statements or dangerous Errors contained in the Book of Common Prayer on the same subject. To those who deny the necessity of spiritual regeneration, and to others who consider the liturgy richly evangelical in its sentiments, we warmly recommend a serious perusal of this discourse. Attention to

the subjects discussed in it is certainly demanded, both by their importance, and by the painful fact, that a large majority of the clergy who subscribe, and of the laity who respond to the statements of the Prayer Book, substitute ceremonial observances for vital godliness, and consider baptismal regeneration the test of orthodoxy. This uniformity of error must have a cause, and we should ascribe it partly to false views promulgated from the pulpit, and partly to correspondent sentiments delivered from the font, the altar, the cemetery, and the desk. That the formularies used at baptism, confirmation, and the burial of the dead, contain anti-scriptural and deadly errors on the subject of regeneration, may be shown without any elaborate process of investigation or argument; and whether the remaining parts of the Book of Common Prayer contradict these, or correspond with them, is a question of considerable moment. Previously to an examination of the Prayer Book itself, we should naturally suppose that the *ordinary* devotional formularies, "appointed to be used" by the members of the Establishment, would correspond in sentiment with the ritual used in those *extraordinary* services, "wherein they were made members of Christ, the children of God, and inheritors of the kingdom of heaven;" and as the forms prescribed at baptism and confirmation have a common origin with those used on other occasions, and were agreed upon, not in haste, but after the mature deliberation of their compilers, we cannot but think that they designed to be consistent; and hence, on the principle of explaining the obscure by the clear, and supplying the elliptical parts of a book from those which more fully develop the writer's sentiments, we are bound to regard the (generally indefinite and cursory) allusions to regeneration, which are scattered through the Liturgy, as identical with the clearer, though most objectionable *exposé*, of the compiler's views, supplied in the Baptismal service. The author before us, having adopted this principle as his basis, shows that a tissue of dangerous errors, first introduced at the font, and running through all the offices from thence to the rites of

sepulture, may be traced in the ritual of the Church of England; and hence concludes that baptism in the Establishment is considered the all in all of a religious character. We think, as far as his limits permitted, he has executed his task with ability and success.

Pocket Bible Atlas, with a Plate of the Family Descent of Christ from Adam. By John Lothian. Third Edition. 18mo. Hamilton and Co.

A VERY neat, acceptable, and most useful present to young people. It contains an Historical Notice of the Bible, and the progress of Christianity; the Genealogy of Christ; an Index to the principal places in the Holy Land, and in the Journey of the Israelites to Canaan; eight well-executed maps, and a beautiful and ingenious representation of the Descent of our Lord from Adam, according to the accounts of the two Evangelists.

The Unsearchable Riches of Christ. By Thomas Brooks. A new edition corrected and revised for the Book Society for promoting Religious Knowledge among the Poor. London. 1831.

IF this work of good old Brooks is not as generally known as his "Mute Christian," and his "Apples of Gold," it ought to be so. It was, we remember well, a great favourite with our pious fathers. Its name is familiar to us, even from infancy, owing to having seen it so frequently in their hands; and, independent of this, it is full of grace and truth,—not that we would vouch for the prudence of all its statements, or vindicate its quaintness in every instance,—but we are no wise afraid to commend it to that publicity which the Book Society can give it. They have done well in reprinting it for the use of the poor. Both its style and sentiments are striking and sticking; and there is so much practical and devotional godliness in it, that its occasional slips in accuracy are all lost in its unction.

The edition is equally beautiful and cheap.

Patience in Tribulation. A Short Memor of E—E—, a humble-minded Christian, who entered into rest, August 13, 1825. London. Seeley and Burnside. 1830.

"THE subject of this sketch was blessed with parents, who, descended from ancestors of learning and piety, had long walked in all the commandments of the Lord." At an early period of life she became a communicant, we presume, in a society of Protestant Dissenters. While yet in the season of youth, she quitted the paternal abode, and became an inmate in a family, which professed the religious sentiments usually called Unitarian. These sentiments she eagerly embraced. But at length her Unitarianism, which never seems to have risen to a full conviction, and which happily never, as in too many instances, destroyed the seriousness of her character, gave way. A popular orthodox minister, whose treatment of her was exceedingly judicious in itself, and exceedingly happy in its consequences, put into her hands "Magee on the Atonement; and much as she revolted at the re-admission of those humbling doctrines, whose glory is in the cross, she could not but acknowledge the force of argument contained in this work." At the same time, affliction led her to seek that solace in the doctrines of divine grace, which is not to be found in the dreary system of modern Unitarianism. Under the influence of the views she had re-embraced, she led, in the midst of many trials, a very holy and exemplary life. An intimate friend who has followed her to "the joy of her Lord," observed of the subject of this memoir, in language singularly beautiful and expressive, "Even those doubts and fears, which her humble, sincere, yet timid soul, raised up to darken her path, *only darkened it in her own eyes*, for those who followed her steps could discover that it was the 'path of the just which shineth more and more unto the perfect day.'" This little memoir is eminently adapted to usefulness amongst persons similar in views and in feeling with herself. We wish we could make the same

remark with regard to them, who inhabit the dreary regions from which she was so happy as to escape. The approving reference to the destruction of Socinian books is liable to misconception and censure; while the composition of the work would frequently act as a repellant to the class of persons in view. We must think that better terms might be employed to express imperfect views of religion, than "seeing men as trees walking," better terms to express a consciousness of pardon than "she felt within herself that she was healed," and better to express despondency of mind, than "she could in no wise lift up herself." We were sorry to see such a use, or rather perversion, of Scripture, in a work which will assuredly fall into the hands of a class of persons to whom they will be essentially injurious. The work is, we presume, the production of a lady. We rejoice, that in the present day so large a number of religious books are written by persons who are not professionally engaged in the support of religion; but we apprehend they would, for the most part, do well in submitting their intended publications to the review of an experienced theologian. We trust that a second edition of this excellent little work will free it from the objections which we have felt it a duty to make.

LITERARY INTELLIGENCE.

JUST PUBLISHED.

Memoirs, Correspondence, and Poetical Remains of Jane Taylor. A new Edition. 12mo.

Recognition in the World to come, or Christian Friendship on Earth perpetuated in Heaven. By C. R. Maston, A.M. Second Edition. 12mo.

Hymns and Evangelical Songs for the use of Sunday Schools, by John Bulmer. 18mo.

IN THE PRESS.

Balaam, by the Author of Modern Fanaticism Unveiled. 12mo.

A Summary View of Christian Principles: comprising the Doctrines peculiar to Christianity as a System of Revealed Truth. By Thomas Finch, Author of Elements of Self Knowledge, The Antidote, &c.

TRANSACTIONS OF THE CONGREGATIONAL DISSENTERS.

CONGREGATIONAL SCHOOL FOR THE
COUNTIES OF YORK AND LANCASTER.

In our last number we announced the appointment of the Rev. Eben. Miller, A.M. as Principal of this new and important Institution, which is placed at Silcoates House, near Wakefield. It was opened on Wednesday, Aug. 24th, on which occasion, after the reading of the Scriptures by the Rev. J. Calvert, of Morley, and prayer by the Rev. J. Rawson, of Pontefract, an address was delivered by the Rev. T. Scales, in which he briefly detailed the circumstances which had led to the formation of the establishment, the pursuits to which the attention of the pupils will be mainly directed, and the duties of the respective officers, and especially the Superintendent of the school; he also paid a passing and well-merited tribute to George Rawson, Esq., the projector and zealous promoter of the Institution. Mr. Miller then stated his views in accepting the office of Principal, to which the Committee had invited him, and spoke in a very feeling and impressive manner to the children who were assembled. The Rev. J. Pridie, of Halifax, concluded with prayer.

The number of pupils, at present, is eighteen. Opportunities for further admission will be given at the quarters commencing November 1st, and February 1st; and communications on the subject may be addressed to Mr. Scales, of Leeds, the Secretary; or to Mr. Miller, at Silcoates House.

CONGREGATIONAL SCHOOL.

The next half yearly general meeting of this Institution is to be holden at the Congregational Library, Blomfield Street, Moorfields, on Thursday, the 27th of October next. These meetings for the election of children into the school have, for some years past, been held at the London Tavern, Bishopsgate Street; but we are happy to learn, that in future it is proposed that all the general meetings, and likewise the meetings of the committee,

shall be held at the Congregational Library.

CHAPEL CASES, LANCASTER.

In order to prevent disappointment to those who may wish to take chapel cases to Lancaster, without applying previously for their admission, the friends belonging to High Street Chapel have appointed a Committee, and passed resolutions, one of which is—“That no assistance be rendered to any case brought without previous application for admission, or introduced without the sanction of the Committee.”

NEW CHAPEL OPENED.

Sept. 11, a new and handsome chapel, 31 feet by 40, with school-room and vestry, was opened at Reigate, in Surrey; on the occasion, the Rev. John Wooldridge, of Bristol, and the Rev. Alfred Dawson, of Dorking, preached.

The previous place of worship was, for a considerable time, supplied by the students of Highbury College; and as the prospect of usefulness increased, a munificent friend in London undertook, at his own expense, to erect a larger and more commodious chapel.

ORDINATION, &c.

On the 4th August, the Rev. J. Holmes, (late of Wymondley College, and more recently employed as missionary in Ireland,) was solemnly ordained pastor of the newly-formed Independent Church, at Gorleston, near Yarmouth. The services of the day commenced with prayer and the reading of the Scriptures, by the Rev. J. Blackie, of Bungay; the Rev. J. Alexander, of Norwich, delivered the introductory discourse, and received the confession of faith; the Rev. Js. Sloper, of Beccles, offered up the ordination prayer; the address to the elected pastor was delivered by the Rev. Thos. Morell, Theological Tutor of Wymondley College; and that to the church and congregation, by the Rev. Ed. Hickman, of Denton. The

solemnities of the day were concluded with prayer, by the Rev. R. Drane, of Guestwick.

The Rev. Wm. Wild, late of Gainsborough, having accepted an invitation from the church and congregation assembling in the Independent Chapel, Market Harbro', entered upon his labours on the first Sabbath of last month.

NOTICE.

The next half-yearly meeting of the Wilts Associated Ministers and Churches will be held at Wilton, on Wednesday, the 19th of October. Rev. Mr. Watson, of Westbury, is expected to preach in the morning, and Mr. Jay in the evening.

MISCELLANEOUS INTELLIGENCE.

BRITISH AND FOREIGN TEMPERANCE SOCIETY.

This important Society has published a Circular, from which we extract the following passages:—

"Every reflecting person deplors the increase of excessive drinking among his poor neighbours. In the neighbourhood of our large towns, the habit of drinking ardent spirits, especially, is acknowledged to be "the chiefest of all the chief sources" of misery among the poor. It effectually destroys domestic happiness, and cuts off all possible hope of rising by industry and frugality to an honest independence.

"Distilled spirits contain no nourishment: they make strong the imagination and the passions; and, while they thus add force to temptations to evil, they weaken the warnings of conscience, and set aside the restraints of religion.

"The distilled spirits at full proof on which duty was paid for home consumption in the year ending Jaquary 6, 1830, measured twenty-seven millions five hundred and thirteen thousand two hundred and sixty gallons, imperial measure; which, with the addition of one-sixth, for the reduction of strength required by law, amounts to £18,911,658. 10s. This sum does not include any calculation for adulterations notoriously made, —for the vast quantities smuggled from the Continent,—or for the millions of gallons illicitly distilled, both in Ireland and Scotland. Any reasonable allowance for these make a great augmentation in the total expenditure of the kingdom, and will lead us to estimate the cost of spirits to our working classes alone, at a sum far exceeding twenty millions a year. The waste of this sum, in our present state, cannot be viewed as immaterial: but the best authorities attribute to drinking, one-half of all madness, three-fourths of all beggary, and four-fifths of all crime in our country. Ninety-five

thousand offenders were committed, to the prisons of England and Wales only, within the past year: and the magistrates of our most populous districts publicly declare their inability to check the devastating evils which arise from spirit-drinking.

"From amidst these appalling scenes, we look to America, lately engulfed in the same misery; and we are cheered by the fact, that Temperance Societies, recently established upon the principle of the total disuse of distilled spirits as an article of diet, having diminished the consumption of spirituous liquors, throughout the whole Union, one third; and in the New England States, taken separately, at least one-half. In Ireland, on the same principle, 7,000 persons have united in the disuse of spirits; and in Scotland the Temperance Societies, including more than 36,000 persons, have already produced a marked and happy change.

"It may be said, that Temperance Societies are more applicable and more requisite in these countries than in England. Let us examine, therefore, the consumption of English gin, which, not being esteemed by our whisky-drinking neighbours, is almost exclusively drunk in England. In 1827, it amounted to twelve million gallons; in 1829, to twenty-four million gallons. Of the enormous quantity consumed in this last year only, some may form a better idea, as a river of gin sixty feet wide, three feet deep, and very nearly five miles long. At one shop, in London, we are credibly informed, that the *daily* sale of gin only, amounts to 14,616 glasses."

With these alarming facts before the public, we cannot but approve of the formation of this Society, membership in which is obtained by subscribing the following declaration:—

"We, whose names are subscribed, do voluntarily agree to abstain entirely from

the use of distilled spirits, except for medicinal purposes; and although the moderate use of other liquors is not excluded, yet as the promotion of Temperance in every form is the specific design of the Society, it is understood that excess in these necessarily excludes from membership."

The first report of the Committee is as follows:—

"The Committee of the British and Foreign Temperance Society, in presenting themselves for the first time before the Public, would offer a short explanation of the principles on which Temperance Societies are founded, and of the system of operation by which they propose to accomplish the overthrow of intemperance.

"Temperance Societies lay, as their basis, the two great principles of Christian charity and self-preservation. If, by the use of any article, even of wholesome food, temptation is thrown in a brother's way, Christian charity leads us to abstain. The members of Temperance Societies are convinced that the customary use of distilled spirits by the temperate, is decidedly calculated to cast a stumbling block in the way of their brethren; and therefore they abstain from distilled Spirits.

"The whole history of these destructive fluids, distinctly prove that they are in their nature so tempting, insidious, and violently intoxicating as to be wholly disqualified for use in any country as a customary beverage; and therefore, from all use of distilled Spirits as a customary beverage the members of Temperance Societies abstain. They are convinced that the proper inquiry before their Maker is not;—'are we able to use this substance as a common beverage without fear of excess?'—but;—'are the community able to do so? Is the substance in its own nature qualified for being used without danger as a common drink?—for, if it is not, all use of it by us in such capacity is teaching a lesson of fatal falsehood,—is deceiving and destroying the ignorant and weak who are led by our example, and is converting our moral influence into a destructive engine for the ruin of our country.'

"The law of self-preservation, and the command 'thou shalt not kill,' require abstinence from every thing injurious to the constitution. Though poisons may be safely prescribed as medicine, yet to use them as common food would be the madness of suicide.

"There is now before the world an irresistible mass of evidence, that distilled Spirits are in their own nature *noxious*, calculated, even in small quantities, to

injure the constitution, and to shorten life; and some of the first living Physicians declare, that 'abstinence from distilled Spirits is essential to the enjoyment of sound health,'—and that, therefore, 'they should be renounced by all persons in health as most noxious superfluities.'

"The exterminating havoc made by distilled Spirits whenever brought into general and common use, furnishes melancholy demonstration that the evils, to which they give birth, are not to be attributed to the *abuse* of a substance in its own nature good, but to the *use* of that which in its nature is calculated to create poverty and crime, disease and death.

"The only means of reformation which the members of Temperance Societies employ is the truth spoken in love. Deeply convinced of the propriety of abstaining from distilled spirits, they claim as their right, the liberty to act according to their convictions, and, by a simple declaration of truth, to induce others to associate with them.

"Temperance Societies unite men of all opinions and all parties upon a common ground, against a common enemy. They circulate information; they arouse attention; they create a healthy public opinion, which expels distilled spirits from that station which they have so unwarrantably usurped, and places them under the guardianship of enlightened medical men; the only situation which they can occupy with safety.

"To secure unanimity and permanency and effect to this work of reformation, Temperance Societies require subscription to a declaration of abstinence from distilled spirits. Such subscription only pledges to the performance of that which conscience dictates: it binds no longer than conscience approves, and it is nothing more than an unostentatious exhibition, for the sake of others, of wholesome Christian example.

"The plan of the Temperance Societies is thus distinguished not less by its simplicity than by its universality. Concentrating, for one great object, by the bond of a common practice, the moral influence of individuals, male and female, of all classes;—their whole system may be expressed in one short sentence: We resolve to abstain from distilled spirits, and to discountenance the causes and practice of intemperance.

"The operation of this simple system has produced in the United States of America, a reformation which has few equals on the page of history.

"Two years have not yet passed since the attention of the British Public was first excited upon this subject through the Belfast newspapers, and since the

first Temperance Society established in Europe was formed at New Ross in the South of Ireland; yet in Ireland and Scotland alone more than sixty thousand persons have become members of Temperance Societies, and a very large number of confirmed drunkards have been restored to sobriety.

"In England several societies are already established.

"The London Society, although formed about twelve months ago, has only been in active operation since the early part of the present year. Much time has been unavoidably occupied in eliciting individual interest. The effects of these exertions, though limited, are however highly encouraging.

"Nearly 100,000 tracts have been put into circulation. Among the members are Peers, Clergymen, Magistrates, Medical men, and Military and Naval Officers, together with about 300 of that highly interesting and important class, the mechanical and labouring poor. Some of these are earnest to assist in extending the freedom they enjoy from the slavery of spirit-drinking; and would be the ready agents in a wide circulation of tracts, if the slender funds of the Institution would allow the means.

"Rich and poor who have united for this great purpose, declare their satisfaction in the light and liberty to which they are introduced."

We propose to invite the attention of our readers to this subject again in an early number of our Magazine.

SUNDAY SCHOOL JUBILEE.

This long anticipated religious festivity was observed in the metropolis, and we believe, throughout the kingdom, on Wednesday, Sept. 14th, (Raikes's birthday), in a manner calculated to improve the minds both of teachers and children, and greatly to increase the interest of the Public in the Sabbath-school system.

The early morning witnessed interesting groups of teachers assembling for devotional exercises in their respective districts; at noon the children were congregated in thousands in various places of worship, to hear short discourses; and in the evening public meetings were held, where the claims of such Institutions were ably advocated.

In the metropolis the celebration was observed by almost every School, and the meeting at Exeter Hall, in the evening, was most impressive and interesting. We observe by the provincial papers, that the day was kept with equal spirit throughout the kingdom.

We believe that the contributions to the funds of "the Union" in the me-

ropolis have not reached £2,000. Large collections have, however, been made, and placed at the disposal of the provincial Unions, and if the object be attained, it is of comparatively little moment who are made; the almoners of public benevolence.

LADY HEWLEY'S FUND.

Court of Chancery, Monday, Aug. 8.

THE ATTORNEY-GENERAL v. SHORE.

Sir Charles Wetherell and Mr. Booth appeared for the defendants in this writ to appeal against a decision of the Vice-Chancellor, by which he had allowed several exceptions to the defendant's answer. In this case an information had been filed, on the suggestion of the commissioners for inquiring into charitable abuses, against the defendants, who were trustees of a charity endowed by Lady Hewley, in 1704. Her ladyship, by her will, directed certain estates, now producing about £2000. per annum, to be appropriated to the poor godly preachers of Christ's holy gospel, and for the relief of poor godly widows; and certain sums were to be given as exhibitions for young men who were studying divinity. The estates were vested in trustees, who were directed to fill up the vacancies which should from time to time occur in their body, by the choice of fit and proper persons; but no particular qualification was specified with respect to their religious belief, though, from the language employed by Lady Hewley in her will, and from some of the regulations she had directed to be observed, there could be little doubt that she was a Calvinist. The commissioners had reported that the charity was in the hands of Unitarians; that the Rev. Charles Wellbeloved, who received a stipend of £80. per annum, as sub trustee, was a Unitarian; that the persons who received the benefits of the charity were of the same denomination; and that some of the exhibitions were given to young men at Manchester College, York, which was a well known Unitarian seminary. The bill prayed for a declaration that Unitarians were not eligible to the offices and benefits of the charity; that Mr. Wellbeloved's salary should be discontinued; and that the charity should be duly administered under the direction of court, in compliance with the intention of the foundress. Interrogatories had been put in the bill to Mr. Wellbeloved and others, to inquire whether they were Unitarians, and to ascertain how far the doctrines of that sect differed from the Church of England, and the extent to which they prevailed among the trustees and objects of the charity.

The defendants declined to answer these interrogatories, on the ground that as they related to religious opinion, it was not competent for this court to put them, and they were not bound to answer. Objections were likewise taken to them for their vagueness, and the impossibility of answering some of them. Two sets of exceptions had been taken to their answer, one consisting of fifteen exceptions, and the other of thirteen, and the Vice Chancellor allowed the exceptions, being of the opinion that the interrogatories were regular.

Sir E. Sugden and Mr. Romilly, on the other side, maintained that there was no necessity, in the present stage of the cause, to go into the question of the liability of the trustees to be questioned upon matters of religious faith. The defendants had no right to urge their objections, as they had submitted to answer, and were bound to answer the statements and interrogatories contained in the bill, unless their characters would be injured by it. There could be no doubt that Lady Hewley never contemplated any thing so repugnant to her principles as that the charity should get into the hands of Unitarians. She left a strict injunction that the Apostles' Creed should be read by the godly persons, and that Bowles's Catechism, which contained many doctrines inimical to Unitarianism, should be used by them. These injunctions had, however, been disregarded by those who had of late years managed the charity.

Sir C. Wetherell replied.

His Lordship postponed his decision, and in the course of the argument expressed his regret that the trustees had opposed the interrogatories so far, as it would have been better for the charity if the questions at issue had been raised with greater facility.—*The Times*

On the 26th of August the Lord Chancellor gave judgment, when he affirmed the decree of his Honour the Vice Chancellor entirely with respect to the case of the trustees. With regard to the case of the Rev. C. Wellbeloved, he also affirmed the Vice Chancellor's decree, all but the allowing of the 9th exception, which his Lordship thought the Master should have over-ruled, as well as the 6th, 7th, and 8th exceptions to the answer, and therefore he would not allow the costs.

It appears little to the credit of the defendants that they should make this three-fold effort, at such a cost of time and money, to conceal from the knowledge of the Court of Chancery that fact in which elsewhere they so much glory—that THEY ARE UNITARIANS!

RE-OPENING OF TOTTENHAM COURT CHAPEL.

We are happy to lay before our readers the following particulars, and cordially recommend the appeal to their attention.

At a meeting of the friends to that Chapel, and to evangelical religion, held Sept. 16, 1831, John Wilks, Esq. M. P., in the chair, a Report was made by the Trustees and Provisional Committee. They stated that, after much negotiation and suspense, the chapel and burial ground, originally held by the Rev. Geo. Whitfield, under a lease which had expired and could not be renewed, had now been permanently purchased for £14,000., and conveyed, with the Tabernacle, for the benefit of the congregation and public, to fourteen Trustees. That the chapel had been improved, and would be completely repaired and re-opened for public worship on Thursday, October 27th, when it was hoped that the Rev. Rowland Hill, A.M., would preach in the morning, and in the evening the Rev. James Parsons, of York. They also announced that, when re-opened, the worship would be conducted with the forms always previously used, and that they had continued to reserve several hundred free sittings for the accommodation of strangers and the poor. But they also announced that the costs of the repairs and improvements would, with the purchase and incidental expenses, amount nearly to £20,000, and that, after appropriating towards that sum a congregational fund of £5,000., there would remain to be paid about £15,000.—for which there were no resources but in that Christian liberality, which they trusted the members of the connexion, and the friends to religion throughout the empire, would kindly display.

Whereupon it was resolved,—

1. That this Meeting receive the Report, with devout gratitude and delight. That gloom and grief had been generally and justly felt, that a chapel should be closed and desecrated that was founded by a man eloquent, laborious, devoted, and useful as the immortal Whitfield—whose vaults and burial-place had been the mausoleum of multitudes of the venerable and holy dead; within whose capacious walls, for so many years, the Gospel had been preached to multitudes by ministers of every Christian denomination, with a catholic spirit, peculiar purity, and the happiest success; and where, through several generations, there had assembled successive congregations, some of whose members had become clergymen of the establishment, and dissenting ministers, and whose benevolence had founded schools, relieved

the poor, and much promoted every great design for diffusing religion in the vicinity, the metropolis, through England, and the world. That by the Report such gloom and grief are greatly dispelled, and hopes, humble, confident, and Christian, are excited that Tottenham Court Chapel will continue to be dedicated to its original and beneficent purposes, till time shall be no more.

2. That the satisfaction of this Meeting would be much diminished by the statement of the vast debt that must be incurred, if they were not animated by a conviction that Christians of every denomination, in London and throughout the country, would feel that Tottenham Court Chapel belonged less to a particular place, and particular congregation, than to the universal church; that individuals and congregations in every part would therefore cheerfully contribute to the payment of the necessary sum; and that grateful recollections of the past, and holy and animating hopes of future benefits would induce every well-wisher to the interests of religion, regardless of sectarian distinctions, to subscribe somewhat towards the re-establishment of a place with which there are associations so interesting, and which it is so desirable to restore and uphold. And that the thanks of the Meeting be presented to the Rev. J. H. Evans, of John's Street chapel, Doughty Street, for his liberal offer to preach a collection sermon at his own chapel during the present month, and for thereby setting an example which, they trust, many will approve and adopt.

3. That this Meeting learn with pleasure that donations of £3,300. have been already presented from individual members of Tabernacle and Tottenham-court congregations, and various friends; that they recommend that the Report and urgent circumstances should be advertised and widely announced; that London and country ministers should be invited to make collections towards the discharge of the debt; and that the pious and benevolent should by every means be entreated to make those early and generous efforts, and those contributions, to be hereafter published, which the extent of the debt and the peculiarity of the circumstances clearly and loudly require.

JOHN WILKS, Chairman.

RECENT DEATHS.

Died at Bethnal Green, London, on Monday, August 1st, the Rev. Wm. FRANCIS PLATT, aged 75 years. This venerable minister was educated in the college of the Countess of Huntingdon, at Trevecca, where he preached his first sermon, in September, 1799. He was principally engaged in the itinerant labours

of that connection, until his settlement at Holywell Mount Chapel, London, in 1789, where he faithfully laboured for thirty-nine years, and was honoured with considerable usefulness. During the residence of Mr. Platt in London, almost all the great religious institutions of our country were established, and it was his happiness to assist in the formation of several of them.

He was, we believe, the last surviving member of that honourable band who signed the provisional address of the London Missionary Society, of which he continued a Director to the day of his death. Mr. Platt was Secretary to the Protestant Union, and closely connected with the London and Village Itinerant Societies. His growing infirmities led him to resign his pastoral charge in 1828, when he witnessed, with much satisfaction, the settlement of the Rev. G. Mannering as his successor. He continued to labour occasionally until within the last three months, when his growing infirmities and heavy domestic afflictions confined him to his room. He enjoyed a calm persuasion of the truth, and a pleasing share of the consolations of the gospel, in his last illness, which he solemnly recommended his brethren in the ministry to preach faithfully. He was interred in Bunhill Fields burial-ground, when the Rev. T. Jackson, of Stockwell, delivered the address, and the Rev. J. Arundell prayed. The funeral was attended by deputations from the Missionary and other Societies with which he was connected, and by numerous spectators.

On Thursday, August 11, at the age of 71, the Rev. JENKINS LEWIS, pastor of the Congregational Church, assembling at Hope Chapel, Newport, Monmouthshire, and for many years Theological Tutor of the North Wales Dissenting College. The amiable and holy character of this venerable minister commanded general esteem through life, and caused his death to be deplored, not only by his own church, but a wide circle of attached friends.

On Thursday, August 18th, died at Dublin, Dr. WM. MAGEE, Archbishop of Dublin. This learned divine is known to most of our readers, as the author of "*Discourses on the Scriptural Doctrines of Atonement and Sacrifice.*" He rose to the Senior Fellowship of Trinity College, Dublin, and filled the chair of mathematics in that University. He was afterwards appointed Dean of Cork, and in 1819 was elevated to the episcopal bench as Bishop of Raphoe, and in 1822 he obtained the Archiepiscopal See of Dublin. He was much honoured by the Protestant ascendancy party, and the late Mr. Percival observed in the House

of Commons, "that he was the ablest divine of the Protestant Church."

His influence has been favourable to a working clergy, and the diffusion of evangelical principles in the Irish metropolis, and happy was it for him, if the Atonement he so ably defended formed the basis of his hope in the dying hour.

On Friday, August 19th, at his house at Fyfield, Essex, the Rev. JOSEPH CORBISHLEY, for upwards of thirty-six years the pastor of the ancient congregation at Abbott's Rothing, in the same county. Mr. C. studied for the ministry at Homerton College; he was much respected by the Associated Congregational Ministers of the county, of which body he was the senior member at the time of his decease.

He was interred in the parish church at Fyfield, and the pall was borne by six ministers from the neighbourhood: the Rev. C. Berry of Hatfield Heath, preached his funeral sermon on the following Lord's day.

We regret to announce the decease of JOHN VAIZEY, Esq. of Halstead, Essex, who died August 23, in the 58th year of his age. This gentleman was a Magistrate of the County of Essex, a much honoured deacon of the Congregational Church at Halstead, under the pastoral care of the Rev. John Saville, and an enlightened friend and patron of all the religious and benevolent institutions of his native county.

Died on Thursday, August 25th, at Liverpool, the Rev. D. JONES, of Holywell. The circumstances of this event were unusually impressive: they afford fresh evidences of the mysteriousness and the mercy of the Divine ways. Mr. Jones had engaged to visit Manchester, to promote an object of Christian benevolence. Being at Liverpool, on his way thither, he called on his friend Mr. Gregson, between 8 and 9 o'clock in the evening. In the centre of the shop a trap-door was open, and Mr. Jones had no sooner entered than he fell through to the cellar beneath, 10 feet deep. He was taken up for dead, and continued insensible till about 11 o'clock, when, to

the astonishment of his friends around him, he opened his eyes, and said, "I am accepted; I know I am accepted." On Saturday the precious body was taken to Holywell, and on Tuesday interred under the pulpit where he had long and faithfully preached Christ. Mr. Jones had a strong presentiment of his death before his leaving home. He expressed himself to that effect, and under that impression took leave of his friends. His last text at home was Job vii. 10. "He shall return no more to his house, neither shall his place know him any more;" and gave out a hymn on a "minister's death," in his collection of Welsh hymns! Mr. Jones's character was a fine illustration of the tendency and power of the great principles of the religion of Jesus.

Sept. 5th, died at Poyle, in the 49th year of his age, at the house of his friend, P. Ibotson, Esq., where he was on a visit, the Rev. JOSHUA HARRISON, more than twenty years the beloved pastor of the Independent Church at Wooburn, Bucks: his remains were interred the following Friday, in the same grave with those of his late and beloved wife, whose death we announced in our last number; and the following Lord's day evening the Rev. L. Hall, of Poyle, improved his death, at Wooburn, from Psalm xxiii. 4, to a very numerous and deeply affected congregation. By these afflictive dispensations, seven children have, in three short weeks, been deprived of both their affectionate parents, the church of a beloved pastor, and many of two sincere and affectionate friends. "It is the Lord, let him do that which is good in his sight."

Died Sept. 6th, at an advanced age, and in the full assurance of faith, Mrs. REBECCA WELMAN, the only surviving sister of the late Thomas Welman, Esq. of Poundisford Park, near Taunton, Somersetshire. Her death is deeply lamented by a numerous circle of friends, who looked up to her with the greatest respect and esteem as a Christian of the very first order, and by the poor of every description, by whom the loss of so kind and benevolent a benefactress will be severely felt.

ACKNOWLEDGMENTS AND MINOR CORRESPONDENCE.

Favours have been received from the Rev. Dr. H. F. Burder.—Rev. Messrs. Caleb Morris.—Rd. Elliott.—S. Bell.—A. Wells.—T. Milner.—Thos. Scales.—J. Hoppus.—J. Arundel.—R. Ashton.—T. Morrell.—R. Phillip.—C. R. Muston.—S. Hall.—Joseph Morrison.—Joseph Turnbull.—W. Wild.—J. Slye.—Thos. Adams.

Also from Dr. Stroud.—Messrs. J. P. Clapham.—H. B. Kilpin.—Isaac Taylor.—Wm. Youngman.—J. Edmeston.—R. Fletcher.—Thos. Wilson.—Josiah Conder.—W. Bateman.—R. D. Hanson.—T. Williams.—Richard Barrett.

The communication from Lancaster, in March last, was mislaid.

We shall feel very much obliged to the Secretaries of County Associations and Home Missionary Societies, if they will favour us with copies of their Reports for the present year, addressed to our Publishers.

Several valuable articles, in each department of our Magazine, are necessarily postponed until our next.